Chil.

An

HISTORICAL ESSAY

Endeavoring a Probability

That the

LANGUAGE

Of the Empire of

CHINA

Is the

Primitive

LANGUAGE.

By *John Webb* of *Butleigh* in the County of *Somerset* Esquire.

LONDON,
Printed for *Nath. Brook*, at the *Angel* in *Gresham Colledge*. 1669.

Dan: Fleming.

Licenſed
By Authority.

TO

THE MOST SACRED

MAJESTY

OF

CHARLES

The Second,

SIR,

NEW DISCOVERIES *make the Lives of* PRINCES *famous; Their* POSTERITY *powerful; Their* Subjects *rich. Most prudently therefore doth* YOUR MAJESTY *vouchsafe to encourage them. Which raiseth a* Spirit *in the Hearts of* Your People *to profecute the ſame. It being fully verified in* Your Majeſty, *what was ſaid unto that famous Em-*

perour of CHINA, HIAVOUUS, The vertue of a KING is like the Wind, his Subjects like Corn, which incline all to that part, whereunto they are moved by the Wind.

This ESSAY *in all humble submission invokes* YOUR ROYAL Protection, *it pretends to advance the* DISCOVERY *of that* GOLDEN-MINE *of* Learning, *which from all* ANTIQUITY *hath lain concealed in the* PRIMITIVE TONGUE; *whether* Religion, *Famous* Examples *of the* Wisedom *of Old*, *Politique* Rules *for Government*, *or what ever else advantageous to* Mankind *be respected. And wherein no doubt, so great* Mysteries *are involved, as nothing hitherto in all the* Learning *of the World can either excel or equal.*

Hence it is, that so many Writers, *in almost all* Ages *since the*

Birth

Birth of CHRIST *have one way or other treated thereof: some asserting the* Teutonique *to be it; some the* Samaritan; *others the* Phœnician; *divers* Churchmen *pleading as well for the* Chaldæan, *as* Hebrew. *With what success I question not; my intention being, not to dispute what in* Possibility *cannot, but what in* Probability *may be the* First Speech. *Neither is it my purpose with others to insist on* vulgar Traditions, *or* licentious Etymologies *of* Words; *weak and frail Foundations to support such a* Weight, *but fix my* Basis *upon* Sacred Truth, *and credible* History. Scripture *teacheth, that the* whole Earth *was of one* Language *until the* Conspiracy *at* BABEL; History *informs that* CHINA *was peopled, whilst the* Earth *was so of one* Language, *and before that* Conspiracy. Scripture *teacheth that*

the Judgment of Confusion *of* Tongues, *fell upon those only that were at* BABEL: History *informs, that the* CHINOIS *being fully setled before, were not there; And moreover that the same* LANGUAGE *and* CHARACTERS *which long preceding that* Confusion *they used, are in use with them at this very* DAY; *whether the* Hebrew, *or* Greek *Chronology be consulted.*

The Scripture *is infallible, my* principal Authors, *fide Sacerdotum datâ, profess* Integrity, *as having of very late* Daies, *by long study compiled the* History *of* CHINA, *from the* Antient Records *thereof, ever since the time of* NOAH. *The* Foundation *then not failing, my* Superstructure *most probably stands, So much the firmer; as that how valid soever transient* Words *are, written* Records *be of far more cer-*

tain Credit. *As* YOUR Serene *MAJESTY right well knows.*

YOUR MAJESTY may happily say, I have daringly engaged in a bold Undertaking. *But difficult* things *GREAT SIR are as soon effected, as easy, if the true* way *be observed. However to* err *in a* matter *wherein so many of* greatest Learning *have* erred: *YOUR MAJESTY pleasing to* pardon *me, I need not* blush.

The LORD GOD of Heaven *and* Earth, bless, guide, *and* preserve YOU, *in all* Your Councells; *and make* YOU Religious *like* Jaus; Wise *like* Yuus; Victorious *like* Hiavouus, *whose conquering* sword *crowned Him with* victory *over more* Nations, *than* Alexander *of* Macedon *ever saw or heard of*; *Like* Xunus *beloved of all* YOUR People: *And make all* YOUR People *as publiquely minded*

minded, as Their People *the* CHINOIS; *Whereby* TOUR *MAJESTY and* ROYAL *POSTERITY shall* reign *happily to* Eternity; *and* TOUR *Kingdoms enjoy* Wealth *and* Prosperity *throughout all Ages.*

SIR,

Your Sacred Majesties

Butleigh 29 May 1668.

Ever most Loyal

Ever most Lowly

Subject and Servant,

John Webb.

An Exact MAPP of CHINA, being
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AN ESSAY Towards the PRIMITIVE Language.

BY what manner of Policy, the ſeverall Nations and People of the world were governed before the Flood, no certain memory is remaining, nor any record to which we may give juſt credit, extant; either of the wars or peace, or other actions that were then performed. But that they had Kings, Rulers, and ſet Forms of Government, undertook noble Enterpriſes, made Invaſions, ſubdued Countries, managed with great advice the affairs of war, and atchieved many things worthy of admiration, there is no cauſe to doubt. For, their exceeding long lives, having, to their ſtrength of body, added the experience of eight hundred or nine hundred years, muſt neceſſarily increaſe their wiſe-

dome and conduct, and render their undertakings (had they been communicated to posterity) far more excellent, than whatever can be related of after-times.

And though *Moses* passeth over this first Age in so short a narrative as seven brief chapters; and, writing an history of and for the Church, mentioneth no farther, the affairs and nations of the world, than was meet for the Church, that of the *Israelites* especially, to know, according as it was likely they should have then, or after, more or less to doe with them; much nevertheless may be collected from him in relation to the condition of that time. For, we find that the men of those days were mighty and famous; his words *Gen. 6. v. 4.* being, *They were mighty men, which were of old men of renown.* We may stile them *Hero's*, such as either through their valour brought almost impossible and admirable attempts to an unexpected and desired issue; or such as by their vertue were the Authors of profitable Arts and Sciences, and reduced Mankind to civil and sociable conversation.

But it is not to be denied, that then there were mighty men in regard of bodily stature also, whom the Scripture calleth from their greatness and terribleness *Rephaim* and *Emim*, from their pride *Anakim*; from their strength *Gibborim*; from their Tyranny *Nephilim*; from their naughtiness *Zamzummim*; such were *Og* and *Goliah* after the Flood. But howsoever the bodies of these men were composed, certain it is, that before the Deluge, they divided

Gibbons in Gen.

(as

(as we by the *Civil* Law are now wont to doe) their goods amongst their children; assigning their Real estates to the eldest of their sons, and their Personal to the younger. For, *Adam* gave unto *Cain* Lands to Till, unto *Abel* Sheep to Feed.

Posterity being multiplied, they fell immediately to the building of Cities, fortifying of Castles, driving of Cattle, committing of Slaughters, and whatever else the interest of their wilfulness perswaded them unto; These things being done by them as well for necessary habitation, as for strength and safety to secure themselves, and oppress others. That they did build Cities, no doubt is to be made; for if *Jabal* was the first that dwelt in Tents, Where should the rest dwell, saith *Heylin*, but in Cities, Towns, or Villages? And that the first of Cities was built by *Cain*, as also that he called it after the name of his Son *Enoch*, the Scripture teacheth *Gen* 4. *v.* 17. which was either erected by him, to cross that curse of his wandring to and fro; or to arme him against others, whom his guilty conscience caused him to feare; or to be a receptacle and storehouse of those spoiles, which by force and violence, *Josephus* tells us, he took from others, when the earth was barren to him, and would afford him nothing. Probable it is, that the City was called *Enoch*, because, the curse not suffering the Father to stay in any place, he was enforced to commit an hasty inheritance to his son, and leave him to finish and govern the same. *Jos. Ant. Jud. l. b. 1. c. 3.*

To this manner of life, in regard of general

use, several Arts were invented; *One* finds out the making of Tents, in which leading a wandring life, his robberies might be the more concealed, and his flocks and heards the better fed. *Another* the forging of iron usefull for the making of arms, and weapons of war; and what else they could of that kind. *Another*, Musique: whereby the affections being enflamed, they were stirred up unto those things, in which they placed their greatest happiness. So that as this race of men, acted all things not by reason, but lust; frequent contentions, private quarrels, and open war, could not but of necessity arise amongst them: and, though they might be well enough able from themselves to defend themselves; the other party, the children of *Seth* nevertheless lived no more safely amongst them, than silly sheep amongst raging wolves.

Idem c.4. They were as great Idolaters, if not greater then those of the after-age to which they gave example; for, degenerating, saith *Josephus*, from the ancient institutions of their fore-fathers, they neither observed the service of God, nor humane Laws. But were fierce and cruel, full of Injustice, Oppression, Murther, Rapine, Pride and Ambition, all concomitants of war, and presages of ruine to insue. Which Ambition and Pride had, as it seemeth, a very early influence upon the Leaders of the succeeding Age, otherwise they could not possibly have imagined that they should make themselves a name, by the building of such a work at *Babel*, as they enterprised to erect; nor so soon have known what

what war meant, as that, ere they were well warme in their new ſeats, to invade one another. For, the iſſues of *Aſſur*, and the iſſues of *Cham*, ſaith Sir *W. Raleigh*, fell inſtantly at contention for the Empire of the Eaſt. Sir *Walt. Ra.* Hiſt. par. 1. pa. 144.

As for fruits of Peace, they had Theology, Propheſie, Aſtronomy, Aſtrology; had Weights and Meaſures; and *Cain*, as *Joſephus* relates, firſt aſſigned proprieties in poſſeſſion of Land, before as common as the Ayre and Light: therefore *Meum* and *Tuum* was even in thoſe times.

Concerning their manner of diet; many are of opinion, that they eat no fleſh, but fed on vegetable aliments, thoſe at the leaſt of the race of *Seth*, who obeyed the command of God. And this may be collected from the very Text, *Behold, I have given you every hearb bearing ſeed, which is upon the face of all the earth; and every tree in thee which is the fruit of a tree yielding ſeed to you, it ſhall be for meat*; *Gen.* 1. *v.* 29. which plainly ſheweth, they were utterly prohibited the eating of fleſh. Neither doe we read, that this prohibition was taken off, till immediately after the deſcent of *Noah* from the Ark, when either, becauſe the Deluge had impaired or infirmed the nature of vegetables, God giving him an augmentation of his words, ſaid, *Every moving thing that liveth ſhall be meat for you; even as the green hearb have I given you all things*, *Gen.* 9. *v.* 3. And though it may be ſuppoſed, the firſt men would not keep ſheep, except they made food of them; very learned expoſitors will tell us, that it was partly for their skins, with which they clothed themſelves; partly for their milk

with which they sustained them, and partly for offerings which they sacrificed unto God. As Dr. *Brown* in his *Pseudodoxia Epidemica* hath delivered.

Dr. T.Br. in Pseud. Epid. l. 3. p. 141.

They enjoyed the use of Letters: for *Josephus* attesteth, that *Adam* having prophesied two universal Destructions, one by fire, another by water, his posterity erected two pillars, one of brick, another of stone, in both which they writ their inventions of Astronomy. But, notwithstanding he thus witnesseth, yet whether those of *Adams* posterity that erected the same pillars invented the Letters they engraved on them, he saith not: whereby we may conjecture, that, admitting the engravements were made be *Seth* or *Enoch*, the Characters nevertheless were more ancient, and by some other found out; of which haply we shall have somewhat more to say. However, of these Epigraphs the Scripture seemeth not to be altogether silent, for we read, *Judg.* 3. *v.* 26. *And Ehud escaped while they tarried, and passed beyond the Quarries, and escaped unto Seirath.* Now *Isa: Vossius* tells us, that this Translation receding from the true signification of the Hebrew word, puts Quarries for Sculptures. But the Seventy have rightly rendred it πὰ γλυπτὰ; for there, saith he, was that stony Pillar which the *Hebrews* believe *Seth* set up, as *Josephus* alleadgeth, who writes that even in his time the same Pillar remained in a place called *Syriada*.

Is. Voss. de Aetat. mun. p. 37.

Some ascribe the invention of Astronomy to *Seth*, as also the first naming of the seven Planets: Others to *Enoch*, who, they say, mu[illegible] furthered

thered this Science, and who (saith *Eupolemon*) was by the *Greeks* called *Atlas*, to whom they attribute the invention thereof.

Trades also they had and Occupations: *Cain* was a Plough-man, *Abel* a Shepheard. Arts and Sciences, as was said before, as well military as civil; for *Jubal* invented musical instruments, and *Tubal-Cain* the working in metals, and making of Armour, which some think to be *Vulcan* by the neerness of name and occupation. They lived in all manner of wealth, pleasures, delights, licentiousness, and sensuality; and *Naamah* is reputed the first inventress of linnen and woollen, and of vocal Musique, and seemeth to have been the *Venus*, or *Helena* rather, of those times; all the world wandring in love after her, if we may credit the *Hebrew* Doctors.

Heylin telleth us, the like may be supposed in all other mysteries and Arts of living, though there be no express mention made of them in those early days. In regard therefore that Sciences were then in such manner multiplied, though *Moses* recordeth them not; divers are of opinion, notwithstanding we read not in *Genesis* of any kind of shipping before the building of the Ark, that the knowledge of Navigation was not wanting to them, it being so singular an Art; so necessary for the life of man, and by the natural and daily use of swimming, so easily to be found out. Which Conjecture hath some ground of likelihood, considering that *Adam* according to the very probable, though commonly received Opinion, was, by

Heyl. Cosm. p. 4. Lond. 1657.

his Creation learned in all manner of Arts. As also, that although in their removes for peopling of the world, they might either by swimming, or by bridges, or on rafts, pass conveniently over rivers; yet nevertheless over Seas out of one part of the world into another, or from Continents into Islands they could not possibly transport themselves without shipping, and some skill in Navigation. And if any should object, that, had they had shipping, others might have been saved in them, besides *Noah* and his family; it may be answered, that the Ark of *Noah* was covered; for the Text saith, *And Noah removed the covering of the Ark, &c. Gen.* 8. *v.* 13. that is (as we are to conceive) part thereof, and so much as served to look forth, from whence he might see round about, which by the window he could not doe, it opening one way only. Whereas the other shipping being open vessels, could not live during such continually violent rains, and downfalls of water, which like *Hyracanes*, or *Spouts*, *Cataractæ Cæli* came tumbling from the clouds; but must inevitably perish. Besides, *They were eating and drinking, marrying and giving in marriage, untill the day that Noah entred into the Ark, Mat.* 24. *v.* 38. And therefore took no care, and could have no time to make any stores ready, or be victualled for so long a season as the flood lasted, or till provisions were sprung up and to be had again. Add especially hereunto, that God had passed his decree, that all Mankind, and all living Creatures, upon the face of the earth, *Noah* and his family, and those

those with him in the Ark excepted, should be destroyed.

That the world was throughly peopled before the flood, that great and universal Deluge, which God, for the sins of men, was pleased to bring upon the whole world, doth cleerly manifest. For why, saith *Heylin*, should all the earth be buried in that sea of waters, if all the Earth had not been peopled, and all the people of it guilty of oppression in the sight of God? And certainly, saith Sir. *W. Raleigh*, seeing all the world was over-flowne, there were people in all the whole world which offended. But, that the whole world was peopled by *Adam* and his off-spring before the flood, that Scripture which commandeth *Adam to be fruitful and multiply, and to repleniſh the Earth*, *Gen.* 1. *v.* 28. doth, I conceive, asplainly and evidently manifest, as that by vertue of the like blessing conferred in the self same words on *Noah*, *Gen* 9. *v.* 1. it was to be peopled by *Noah* and his issue after the flood. For if so many Millions of men, as we shall shortly hear, *Ninus*, *Zoroaster*, *Semiramis*, and *Staurobates*, led after them to the field (and they left not all their Kingdomes empty) were born within three hundred years after the Deluge: What numbers might they consist of, that one thousand six hundred fifty six years brought forth, preceding the same? If, in like manner, all *Asia* the greater, and the less, with *Greece*, and the Islands thereof, all *Ægypt*, with *Mauritania* and *Lybia*, were within the aforesaid time after the flood fully peopled: And if we believe *Be-*

Heyl. Cosm p. 6.

Sir *W. R. hist. par.* 1. *p.* 136.

rosus

rosus, then not only those parts of the world, but (within one hundred and forty years after the flood) *Spain*, *Italy* and *France* were also planted; much more then may we think, that in one thousand six hundred fifty six yeares before the flood, the world was throughly replenished with people.

From the first promise made to *Abraham*, unto the departure of *Israel* out of *Ægypt*, being four hundred and thirty years, after the Apostles account, *Galat.* 3. *v.* 17. were born of *Abrahams* own body, comprehending men, women, and children, saith *Willet*, fifteen hundred thousand. And reason will grant, that, having the same blessing promised, as great increase should be given to the sons of *Adam*, as the sons of *Noah*. Consideriug withall that the sacred story doth not particularly recite all the progeny of all the men in those days, but that only which seemed cheifly necessary for understanding the succession of things and times. And it is absurd to think, that men during such long lives, and in such perfect health should not beget very many children, and have frequently two and three at a birth. When in this our Age we have known a woman, the wife of one *Edward Jones* by name, a Waterman yet living in *Westminster*, to have brought him forth eight children within the compasse of two years, at the first birth two, at the second as many, and at the last four. And when within this last Century from *Robert Honywood* of *Charing* in the County of *Kent* Esquire, and *Mary* his wife, she, that is so famous for ballancing

A. *Will. in Exod.* 12.

landing her ſalvation with the breaking of a glaſs, lawfully proceeded three hundred ſixty ſeven perſons within leſs than the ſpace of eighty years. Taking notice alſo, that, long before the flood, *Polygamy* being univerſally contracted to ſtrength of body and length of days, no degrees of kindred or conſanguinity were obſerved. And when death forbearing the father, made no place for the ſon, till he had beheld living nations of his own body. Therefore we have cauſe to doubt, that the people wanted world, rather than the world people; or, as Sir *W. Raleigh*, the world could not contain them, rather than that they were not ſpread throughout the world. Inſomuch that if God had not abridged the life of man after the Flood, and decreed his age to be ordinarily no more than ſeventy years, whereby women are become incapable to beare children above thirty years at moſt, and made them all ſubject likewiſe to infinity of diſeaſes, there muſt either have enſued ſome other univerſal deſtruction to have exſtirpated them all again, or elſe they could not have had ſo much as room to have breathed in; their numbers would have been ſo infinite, many ages ſince.

For, ſuppoſing the women before the flood to have been generally fruitful, as no doubt they were, and that they continued child-bearing long, of which in regard of the length of their lives, as little queſtion is to be made, ſetting aſide how many children ſoever they might have at a birth, though in *Ægypt* even ſince the flood, it hath been uſual with them

to

to bring forth two, three, five, and, as *Trogus Pompeius* saith, sometimes Seven at a birth. It seems not impossible, considering the encrease of the *Honywoods*, but that, by ordinary means, in the revolution of one thousand six hundred fifty six years, such numbers might be multiplied, as would not only plant the whole world, but also many more worlds besides, if any such were. For, finding that from two persons in almost eighty years were produced three hundred sixty seven; if we admit from *Adam* and *Eve* in the interval of the two first Centuries after the Creation to have proceeded but four hundred, and allow one fourth part only of this number to be apt for generation; that is, one hundred, or fifty married couples: then if each of these couples have but every two years one, they wil bring forth in 50 years more than twelve hundred and fifty souls. And by thus proportioning one fourth part of the number begotten, to every fifty years of time, which, in regard of their long lives, and presumed strong constitutions, could not be any impediment to procreation; it is most cleare, most certain, that in the space of sixteen hundred years the last generation will amount unto two thousand, nine hundred, thirty three millions of millions; three hundred eighty four thousand, seven hundred sixty six millions; ninety six thousaud and four hundred persons; the odd fifty six years, how advantagious soever in the last place, being wholly laid aside. For, if the product of those be added, it will encrease their numbers unto above ten millions of millions

lions. So that either that first age was as much or more subject to Plagues, Pestilences, Famines, Wars, Losses, and Calamities, as aftertimes; or else, either the world could not contain such prodigious multitudes; or they must devoure one another for want of food and habitations. For, granting the Terrestrial Globe to be all habitable Earth, no Seas intervening and dividing it into twelve equall parts; it will be found, allotting to each division two hundred and fifty millions of people, that three thousand millions will fully plant the same, and make it more wonderfully populous than this extream part of *Asia*, whereof we are to treat. But being, scarcely the one half of it only is habitable, and Sea possesseth the rest; fifteen hundred millions will more than enough suffice. Whereby it is demonstrable, that, if for setling of Plantations multitudes of people be requirable, the whole Earth was throughly planted before the Flood. But how innumerable soever their numbers appear to be, by the just judgement of God upon them for their manifold offences, they were, by the first of the universall destructions, *Water*, all destroyed.

The Scripture is very manifest and plain herein, *And behold, I, even I* (saith the Lord) *doe bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under Heaven, and every thing that is in the Earth shall die*, Gen. 6. v. 17. Againe, Gen. 7. v. 19. *And the waters prevailed exceedingly upon the Earth, and all the high hills that were under the*

the whole Heaven were covered. Now this drowning of the world, hath not been quite drown'd in the world; for, even by prophane Authors it is remembred. To omit others, *Lucian* in his *Dea Syria* relateth the opinion of the *Hierapolitans*, but a little corrupted from the narration of *Moses*; so plainly doth he attribute to his *Deucalion* the Ark, the resort and safeguard of the lyons, bores, serpents, and beasts; the repairing of the world after this drowning thereof, which he ascribeth to the perjury, cruelty, and other abominations of the former people. *Berosus* not as in *Annius* that brat of a Monk, but as in *Abydenus* that ancient Historian, cited by *Eusebius*, as I find in Sir *W. Raleigh*, affirmeth, that *Saturn* gave warning to *Sisithrus* of this Deluge, and willed him to prepare a great Vessel or ship, wherein to put convenient food, and to save himself with his kindred and acquaintance; which he builded, of length five furlongs, and of bredth two. After the retiring of the waters, he sent out a Bird which returned; after a few days he sent her forth again, which returned with her feet bemired; and being sent out the third time came no more. *Plutarch* also hath written of this Dove, sent by *Deucalion* out of the Ark, which returning was a sign of tempest; and flying forth, of faire weather.

Sir W. Ra. hist. par. 1. p. 88.

Plut: de animi. comparat.

At *Berne* in *Switzerland* in the year 1460. in a Mine from whence they drew out Metal-Ore, at fifty fathom deep, a ship was digged up, in which were forty eight carcases of men, with Merchants goods: At *Shotesham* in *Norfolk* within the lands of Sir *William Doyle*, Knight, in

Simler. Ortel. Fracastor. apud Mun: Cent.

in digging of a Well, at a considerable distance from the Sea, at sixteen fathom, innumerable quantities of Oysters, Cockles, Perywinckles, and such other sorts of shell-fish, whole and unbroken, were found: and in *Cheshire* within the forrest of *Dalimore*, in searching for Marle, at sixty fathome, at seventy say some, huge and mighty trees, as black and hard as Ebony, were taken forth. Now, What should these discoveries, and others of this kind whereof Histories are full, signifie? but to declare unto posterity, that not only the Continents of all the Earth, but Islands of the Sea also, and all the other parts of the world, as well as *Asia*, were drowned and overflowne: and that the inhabitants of them in like manner perished.

When then the world was wholly inhabited before the flood, it must consequently follow, that several dispersions and plantations were then made, as either the numbers of the people encreased, or the necessity of providing victuals for themselves and families enforced; as strong a motive, saith *Heylin*, to such dispersions as the *Confusion of Tongues* was afterwards. *Heyl. Cosm. pag.* 7. The difference is, That, that which necessity would have done in long tract of time, the Confusion of Tongues did at an instant. And if any should imagine the unity of their Language did hinder their dispersion, we confess it some hinderance at first, but not much afterwards: for though it might restrain their dispersion, it could not their Populosity, which necessarily requireth transmigration, and emission of Colonies.

lonies. In regard therefore of such severall dispersions, the different affections of the people and general corruption of the Age; for, *The whole earth was corrupted, Gen. 6. v.* 11. *Heylin* makes no question, but that they might have different Languages and forms of speech, at least as to the Dialect and Pronunciation, although the Radicals of the Language might remain the same. But though, besides what hath been already said, that expression of the *Builders of Babel, Let us make us a name, lest we be scattered abroad upon the face of the whole Earth, Gen.* 11. *v.* 4. seemeth to imply, that there were dispersions preceding the flood; for how else should they in such newness of time apprehend, they might *be scattered abroad*, unless they had learned from their fathers by hearing them relate, that the people had been dispersed into several Plantations before, and therefore would provide, that whatever became of others, they might promise themselves a name, and be remembred by the work they made, into what part of the world soever they should chance afterwards to be dispersed. Nevertheless I cannot find, the least authority to presume, that the language spoken by our first Parents, admitted any whatever alteration either in the Form or Dialect and pronunciation thereof, before the *Confusion of Tongues* at *Babel*; but that it was in this first Age before the flood, and afterwards untill the time of that *Confusion*, the common and general speech, and therefore primitively called (saith *Cœlestine*) *Lingua humana*, the *Humane Tongue*.

Tongue. *Monsieur D'Espagne* in his Essay of the wonders of God, tells us, That the Language of *Adam* continued alone in the world, there being none other for the space of fourteen generations; this Unity continued till the nativity of *Phaleg* the Son of *Heber*. And *Crinesius* saith, All men living in the time before, and at the *Confusion* it self, did not only agree in unity of Words, but also in unity of Lip, that is, in the manner of Pronunciation. Wherefore we may certainly conclude, that *Noah* carried the *Primitive Language* into the Ark with him, and that it continued pure and uncorrupted amongst his succeeding generations until the *Confusion* of *Tongues* at *Babel*, till when, *The whole Earth was of one Language and one Lip*, as *Gen.* 11.*v.*1. cleerly manifesteth.

J. D'Espagne. p. 38

Chr. Crin. de conf. Ling. p. 32

Now whether this Language may be yet remaining in any part of the Universal World, is the main subject of our enquiry. In order to which, we are to consider, in what part of the World the Ark first rested; what Colonies were planted either before *Nimrod* and his Troops came into the Valley of *Shinaar*, or the *Confusion* of *Tongues* happened; And whether yea or no, those Colonies so planted were liable to the curse of Confounded Languages, being through their absence, not guilty of the Crime committed at *Babel*.

Concerning then the place where the Ark might rest after the Flood: All that the Scripture saith of it, is, that the Ark rested upon the Mountains of *Ararat*, *Gen.* 8.*v.* 4. But in what Country these Mountains are, that it saith not.

Joſ. Ant. Jud. l. 1. c. 4 *Joſephus* will have theſe Mountains of *Ararat* to be the hills of *Armenia*, borrowing his diſcovery from *Beroſus*, cited by him in theſe words, *Fertur & navigij hujus pars in Armenia apud montem Cordiæorum ſupereſſe; & quoſdam Bitumen inde abraſum ſecum reportare, quo maxime vice amuleti loci hujus homines uti ſolent*; and it is reported ſaith he, that a part of this veſſel is yet remaining in *Armenia* upon the *Cordiæan* Mountains, and that divers doe ſcrape from it the Bitumen, and carrying it away with them, uſe it eſpecially inſtead of an Amulet. *Nicholas Damaſcenus* calleth this Mountain of *Ararat*, *Baris*. But Sir *W. Raleigh* after having by ſeveral arguments fully proved, that the Ark of *Noah* did not reſt in any part of *Armenia*, and that the Mountain of *Ararat* was not any one of the *Gordiæan* Mountains, or *Baris*, there being no ſuch hill in *Armenia*, or in *rerum natura*, as *Baris* concludeth. That *Ararat* is not any one hill ſo called, no more than any one hill among thoſe Mountains which divide *Italy* from *France*, is called the *Alpes*; or any one of thoſe which part *France* from *Spain*, the *Pyrenian*. But as theſe being continuations of many hills, keep one name in divers Countries, ſo all that long ledge of Mountains which beginning at the Coaſt of *Lycia* runs through *Armenia*, *Meſopotamia*, *Aſſyria*, *Media*, *Suſiana*, *Parthia*, *Caramania*, *Aria*, *Margiana*, *Bactria*, *Sogdiana*, and *Paropamiſus*, having all theſe Kingdoms on the North or South-ſide of them, are of one general name. And that as *Pliny* giveth to this ledg of high hills, even from *Cilicia* to *Paropamiſus*,

miſus, and *Caucaſus*, the general name of *Taurus*, ſo was *Ararat* the general name which *Moſes* gave them, the diverſity of appellations no otherwiſe growing, than by their dividing and bordering divers Regions, and divers Countries. As in like manner we do call that, that doth generally go by the name of the *Mediterranean* Sea, ſometimes the *Tyrrhene*, *Ionian*, *Adriatique*, and *Ægean*; ſometimes the *Helleſpont*, *Pontus*, *Propontis*, and *Boſphorus*, according to the ſeveral Countries it paſſeth by, and the ſeveral Coaſts it waſheth. And therefore ſeeing that *Moſes* teacheth us, that all thoſe people, which under the conduct of *Nimrod* entred the Valley of *Shinaar*, came from the Eaſt, *And as they went from the Eaſt, they found a plain in the land of Shinaar, and there they abode*, *Gen.* 11. *v.* 2. We may I ſuppoſe, ſaith he, without controverſie reſolve, that the Ark of *Noah* reſted and took ground upon thoſe Mountains of *Taurus*, or *Ararat*, as *Moſes* calleth them, which lye Eaſtward from *Shinaar*, between Eaſt-*India* and *Scythia*; and not on thoſe Mountains of the North-weſt, betwixt *Meſopotamia*, and *Armenia major*, as *Eeroſus* firſt faigned, and moſt Writers following him have ſince miſtaken.

Goropius Becanus in his *Indo-Scythia* maintains, that the Ark reſted on the top of Mount *Caucaſus*, in the confines of *Tartaria*, *Perſia*, and *India*, uſing many arguments for his opinion; as amongſt others the exceeding populouſneſs of the Eaſtern Countries, but relying principally upon the aforeſaid Text of Scripture. With him *Gor. Bec. Indoſ. p.* 473.

Heyl. Cosm. pag. 7. *Heylin* joynes issue; saying, 'If then they came 'from the East to the land of *Shinaar*, as the 'Text saith plainly that they did, it might well 'be, that they came from those parts of *Asia*, 'on the South of *Caucasus*, which lye East from '*Shinaar*, though somewhat bending into the 'North, impossible they should come from the '*Gordiæan* Mountains in the greater *Armenia*, 'which lye not onely full North from *Shi-* 'naar, but many degrees unto the West.

The first thing mentioned in Scripture, that *Noah* did after his coming forth of the Ark, having sacrificed and returned thanks to God for his deliverance, was, to Till the Ground and Plant. *And Noah began to be an Husbandman, and he planted a Vineyard, Gen. 9. v. 20.* And manifest it is, that he travailed not far to seek out the Vine, for the Plantation thereof is remembred, before he entred into any counsel, how to dispose of the World amongst his children. In regard whereof many are of opinion, that *Noah* seated himself in the East, in or near to the place, where he first went forth of the Ark, and that he never came to *Shinaar* at all. For he was too principall a person to be either forgotten or neglected, had he removed with *Nimrod* thither. And it is no where found, saith Sir *W. Raleigh*, that *Noah* himself came with this Troop to *Babylon*, no mention at all being made of him (the years of his life excepted) in the succeeding story of the *Hebrews*, nor that *Sem*, or any of the Sons of *Noahs* own body, was in this disobedient company, or among the builders of *Babel*. Therefore it is very probable that *Noah*

Sir *Wal. Ral. hist, par. 1. pag. 158.*

Id. p. 144.

taking

taking up his reſt, not far from the place where the Ark grounded, firſt inhabited *India*, and had well peopled all thoſe parts, which lay neereſt to him, before he ſent *Nimrod*, and his followers forth upon new diſcoveries. Hence the ſame Author telleth us alſo, that from the Eaſt came the firſt knowledge of all things, and that the Eaſt parts of the world were the firſt civilized, having *Noah* himſelf for an Inſtructer, whereby the farther Eaſt to this day, the more Civil, the farther Weſt the more Savage. *Id. p. 109.*

In confirmation hereof *Heylin* likewiſe declares, that Sir *W. Raleigh* pleads the point exceeding ſtrongly, that it muſt needs be, that *Noah* was ſetled in the Eaſt, and had well peopled all thoſe parts which lay neareſt to him, before he ſent *Nimrod* and his Troop abroad to ſearch for other habitations. And after having very ſtudiouſly diſcourſed of the ſeveral generations, and diſperſions of the Sons of *Noah*, ſo far forth as their names are regiſtred in holy Scripture to be the Heads and Leaders of thoſe ſeveral Tribes, which joyned together in the deſign for the building of *Babel*, and afterwards diſperſed themſelves, he proceedeth, ſaying, But that no more than theſe (I mean, ſaith he, heads of Families) deſcended in ſo long a time from the loines of *Noah*, that they ſhould have towards the new peopling of the world in an hundred years (for ſo long time it muſt be at leaſt from the Flood, to the building of *Babel*,) no more than ſixteen Sons in all, and ten of thoſe ſixteen goe childleſs to the grave, is not a thing to be imagined. Nor is it to be thought, *Heyl. Coſm. p. 16, 17.*

that all the people which were born since the flood till then, could meet together at one place as by inspiration; or being met could joyne together in a work of so little profit; or that if *Noah* or *Sem* had been there amongst them, they would not have diswaded them from that fooliſh enterprise. And therefore I should rather be of their opinion which think, that *Noah* fixed himself in those parts, which lay neereſt to the place where the Ark took land, and having planted as far Eastward as he thought convenient, sent out the surplusage of his people; under the conduct of one or more of these Undertakers, directing them perhaps to the land of *Shinaar*, where himself had dwelt before the flood. For, in regard there is none of those, though most diligent men, who have written of the Plantations of the world upon this dispersion, that either speak of any Nations planted by *Noah* himself, or *Sem* and *Japhet*, or of their setling in the Colonies of any one of their Descendents; it is to me saith *Heylin* again, a very strong argument, that they came not with the reſt to the Plains of *Shinaar*, but tarried still in those habitations, wherein God had planted them.

Purchas thinks, that before the flood *Noah* lived in *Syria* (which probably his Author might mistake for *Serica*) but whether there, or in the land of *Shinaar*, or whereſoever else; *Josephus* affirms, that he forsook his native Country, and with his Wife and Family travailed into another Region, where he built the Ark. Now, though what became of him, or whither he removed

Purch. Pilgrimage, lib. 1. p. 67.

moved is uncertain. Nevertheless it is most sure, saith *Willet*, that he neither joyned with *Nimrod*, nor his company, nor ever ingaged with them; and although the Scripture maketh no mention of the rest of his Acts, yet no doubt is to be made, but that he exercised himself in Planting of Religion, and doing most excellent works for the benefit of Mankind, of which *Moses* omitteth to speak, as also of the proceedings of the Godly succeeding Fathers, because he hasteth to the story of *Abraham*. A. *Willet in Gen.* 8. & 11

That *Noah* staid behind and came not with the rest to the Valley of *Shinaar*, *Goropius* also is cleerly of opinion; who in like manner asserteth, that it is for certain, about *Ararat* first; afterwards in the Plains of *Shinaar*, men after the Deluge seated themselves, and from either of those places were dispersed into several parts of the world. And if any shall think the contrary, saith he, that none remained behind, but all went together to *Shinaar*, he will of great folly accuse the second Parent of Mankind, that he should have so little of the common sence of men in him, as to make them all leave assured habitations, for uncertain dwellings; secure houses, for open fields; free ways, for encumbred passages; and known Meadows, for unknown pastures. By the verses of *Sibylla* also, which not only *Josephus*, but likewise *Eusebius*, St. *Hierome*, and others word for word remember, it appears that all came not together to *Shinaar*. Πάντων ὁμοφώνων ὄντων τῶν ἀνθρώπων πύργον ὠκοδόμησαν τίνες ὑψηλότατον ὡς ἐπὶ οὐρανὸν ἀναβησόμενοι δι' αὐτοῦ. *i. e.* as *Goropius* renders the words, G. *Bec. Indos. pag.* 466. *Id. p.* 532.

Cum omnes homines ejuſdem linguæ uſum haberent, quidam eorum turrim ædificarunt altiſſimam, quaſi per eam telum eſſent aſſenſuri, when all men had the uſe of one ſame Tongue, *ſome of them built* a moſt high Tower, as if they had intended to have ſcaled Heaven thereby. When then *Sibylla*, as Sir *W. Raleigh* obſerves, making a limitation, ſaith, *ſome of them* [only ſome] built the Tower; and *Moſes* witneſſeth, that thoſe that built it, came from the Eaſt into the Weſt, it is plainly manifeſt, that all came not together with *Nimrod* unto *Shinaar*, but others remained behind in the Eaſtern parts. *All* therefore were not preſent at the building of the Tower, ſeeing that they went not *All* together; neither is it ſaid in Scripture that they did, which as it doth poſitively ſay, They were *All* of one ſpeech; ſo it doth not definitively ſay, They *All* went.

Moreover, the exceeding multitude of People, wherein the Eaſt parts of the world firſt abounded; and wherein none of thoſe by whom the Earth was planted after the *Confuſion of Tongues*, are yet reported to have ſetled any Colonies, doth likewiſe very much convince, that the Eaſt Countries were peopled before the remove to *Babel*. For, that they were not left deſolate upon this remove, but ſufficiently provided both of Men and Citties, appeareth by thoſe vaſt Armies of *Zoroaſter* and *Staurobates*; of whom *Zoroaſter* out of his own Kingdom of *Bactria*, brought into the field againſt *Ninus* the Monarch of *Aſſyria*, an Army of four hundred thouſand fighting men; which manifeſteth, ſaith *Heylin*, that *Bactria* was as ſoon peopled,

Heyl. Coſm. p. 831

as

as any Country ſince the general Deluge. For, it could not have poſſibly been, that *Zoroaſter* ſhould have raiſed ſo mighty an Army in the time of *Ninus*, who was in ſucceſſion but the third Monarch from *Nimrod*, had *Bactria* been planted, but by a Colony ſent out from *Shinaar*. The other *Staurobates* being King of *India* beyond *Indus*, was invaded by *Semiramis* with an army conſiſting of three Millions of footmen, one million of horſemen, beſide other mighty Forces both for Land and Sea ſervice; whereof, ſaith Sir *W. Raleigh*, if we believe but a third part, it ſhall ſuffice to prove, that *India* was the firſt Planted and Peopled Countrey after the Flood. For *Staurobates* encountred her with an army exceeding her numbers, *Staurobates avitis majoribus, quam quæ erant Semiramidis copiis, Staurobates* drawing together of his own people greater forces then thoſe of *Semiramis* (ſaith *Diodorus Siculus*) defeated her. *Sir W. Ra. hiſt. par. 1. p. 99.*

Now though conſidering the great Troops that *Nimrod* might bring with him to *Babel*, as by the building of the City and Tower may appear, the numbers which *Semiramis* levied might eaſily grow up, ſhe being the Wife of *Ninus*, the Son of *Belus*, who was the Son of *Nimrod*; it was impoſſible nevertheleſs, that the army of *Staurobates* ſhould exceed hers, had his numbers of *Indians* been encreaſed, but by Colonies ſent into thoſe parts, ſo late as the diſperſion at *Babel* and *Confuſion* of *Tongues*, unleſſe God had raiſed his Army out of Stones, or by ſome ſuch miracle. For, not any multiplication natural (to uſe Sir *W. Raleigh's* own words) could

could in such time produce so many bodies of Men, as were in the *Indian* Army victorious over *Semiramis*. When then *India* beyond *Indus* was in the time of *Staurobates* so fully peopled by those that remaining with *Noah* never came down to *Shinaar*; we need not doubt, but that they had then passed farther also; and as their numbers encreased, or desire of new seats invited them, made removes, and sent out Colonies to the more remote parts of *Asia*, till at length they setled in the remotest CHINA. Which Country that it was originally peopled by some of the posterity of *Noah* before the enterprise at *Babel*, *Heylin* conceives may probably be concluded. But of this hereafter. In the mean time, I might add for a farther evidence, that those that have written the actions of *Alexander* of *Macedon*, assure us, that he found more Cities and Sumptuosities in that little Kingdom of *Porus*, which lay side by side with the River *Indus*, than in all his other Travailes and Undertakings.

Heyl. Cosm. pag. 870.

Id. pa. 881.

But hereof we have as yet from *Heylin* somewhat more to say. He then in enumerating the old Inhabitants of *India*, relateth; that they were originally descended from the Sons of *Noah*, *before they left these Eastern parts, to go towards the unfortunate Valley of Shinaar.* We could not else have found this Country so full of people in the days of *Semiramis*, as that *Staurobates* to oppose her, could raise of natural *Indians* only, an army consisting of greater forces than that she led, and had compounded of several Nations to the number of four millions and upwards. A matter

matter exceeding all credit, though neither could make up a fourth part of that number, if the *Indians* had been no other, than ſome one of thoſe Colonies, which were ſent from *Babel*, or rather a ſecond or third ſwarme of thoſe former Colonies, which went thence under the command of the firſt Adventurers. For, that any of the firſt Adventurers, who were preſent at the building of the Tower of *Babel*, travailed ſo far Eaſt, is not affirmed by any, who have laboured in the ſearch of their Plantations. So that I take it for a matter undeniable, that *the Plantation of India preceded that of Babel*, though by whom made, there is nothing to be ſaid for certain. Yet, ſaith he, if I might have liberty to expreſs my own conceptions, I am inclinable to believe, that all the Eaſtern parts of *Perſia*, with CHINA, *and both the Indias, were peopled by ſuch of the Sons of* Sem, *as went not with the reſt to the Valley of Shinaar*. For, otherwiſe I can ſee no reaſon, that the poſterity of *Japhet*, ſhould plant the greateſt part of the leſſer *Aſia*, and the whole Continent of *Europe* with the Iſles thereof, and that the Sons of *Cham* ſhould ſpread themſelves over *Babylonia*, *Palæſtine*, the three *Arabia's*, and the whole Continent of *Africa*; the poſterity of *Sem* being ſhut up in a corner of the greater *Aſia*, hardly ſo big as ſome of the Provinces taken up by the other Adventurers. And therefore that an equal latitude may be allowed to the Sons of *Sem*, I think it not improbable to fix them in theſe Eaſtern Countries, ſpreading themſelves this way, as they grew in numbers, *before the reſt of the Adventurers went to*

ſeek

ſeek out new fortunes at the Tower of Babel. Thus far *Heylin.* Who hath ſet no leſs than four conſiderable remarks, as to our preſent enquiry after the Plantations made before the diſperſion at *Babel*, in this one and the ſame Paragraph.

But here I meet with an objection, that *Athanaſius Kircherus* in his *China illuſtrata* aſſerts, *China* was peopled by the poſterity of *Cham*, after he came out of *Ægypt*, and therefore could not be planted by any of the Sons of *Sem*, or before the *Confuſion at Babel.* In anſwer whereunto, I muſt take leave to give you *Kircherus* his own words; by which you will find ſo ſlender authority for his Aſſertion, that you will admire rather, how it was poſſible ſo learned a man could ever fancy ſuch a conceit. For, his principal, yea verily in manner his only argument is, that becauſe the *Ægyptians*, who were deſcended from *Cham*, uſed Hieroglyphicks; therefore the *Chinoes* did deſcend from *Cham*, becauſe they uſed Hieroglyphicks alſo. Whereby you may obſerve, that if the *Mexicans* want their Anceſtors, they may repair to *Kircherus*, and he will preſently inform them, that they came from ſome of the poſterity of *Cham* becauſe they in like manner as had the Ægyptians, have Hieroglyphicks in uſe. But why to confirm his opinion, did he not tell us, that the *Hebrews* were of the ſeed of *Cham*, becauſe they likewiſe as well as the Ægyptians were circumciſed? However heare him, *Certe ut ad credendum inducar, magni momenti argumentum, ſunt veteres iſti ſinenſium characteres Hieroglyphicorum in omnibus æmuli*;

A. Kirch. Ch. Ill. par. 6. pag. 226

Certain-

Certainly, saith he, that I am induced to believe this, those ancient Characters of the *Chinoes* in all things imitating Hieroglyphicks, are an argument of great validity.

But Sir *W. Raleigh* will positively assure you, that the *Chinoes* had Letters in use long before either the *Ægyptians* or *Phœnicians*: *Semedo* will maintain, that they had the same Characters which they use at this day, and which were abstracted from those Hieroglyphicks, divers years before *Kircherus* brings *Cham's* Plantation into *China*: *Vossius* can assert, that they have had the use of Letters longer by far than any people that ever were: And *Martinius* makes appear ere long, that for Antiquity in the use of Letters, *China* excells all other parts of *Asia*; as also that *veteres isti Sinensium characteres Hieroglyphicorum in omnibus æmuli*, were invented by the *Chinois* many ages before the flood. What is more to be said? *Kircherus* himself (allowing him his own computation) shall acknowledge that *China* was both planted, and these their characters invented some Centuries of years before the dispersion at *Babel*.

Sir W. Ral. hist. par. 1. pag. 98.
A. Sem. Rel. del Cin. par. i. c. 6.
Is. Voss. de Æta. mun. p. 44.
M. Mart. Att. Sin. p. 1
Id. Sin. His l. 1. p. 22.
A Kirch. Ch. Ill. par. 6. p. 225.

Now, though this is far more than sufficient to answer the objection, let us see nevertheless, how he conducts his Colony. He tells us then, *loco citato*, 'That *Cham* first out of *Ægypt* through 'Persia, and thence into *Bactria* conducted his 'Colonies, whom we conclude, saith he, to be 'the same with *Zoroaster* King of the *Bactrians*; 'but *Bactria* the fartheſt Region of *Persia*, is 'bounded by the Kingdom of the *Moger*, or *In*'*dostan*, and thereby so opportunely scited, that

'they

'they might easily from thence transferre their 'Colonies into *China*, the utmost Nation of the 'habitable world, together also with the first 'elements of Letters, which from their Father 'Cham, and *Mercurius Tresmegistus* Counsellor of 'his Son *Misraim*, and first inventor of Hiero-'glyphicks they had though rudely learned. Now *Cham* cannot be said to goe out of *Ægypt* into *Bactria*, for after his arrival in *Ægypt*, he never departed thence, but lived and died there in the three hundred fifty second yeare after the Deluge, as Sir *W. Raleigh* relates. *Heylin* hath told us lately, that *Bactria* was as soon peopled as any Country since the Universal Flood, otherwise it could not possibly have opposed *Ninus* with such numbers as it did, if the same had been planted but by a Colony, sent out from *Shinaar*; much less may we say, if it were but first peopled from *Ægypt*, so long time after. For, Sir *W. Raleigh* finds *Cham* to have but begun his Kingdom there one hundred ninety one years succeeding the inundation of the world. And as for *Mercurius Tres-Megistus*, whom the *Greeks* called *Hermes*, there were many of this name, and how to distinguish them is difficult. Two of them were famous in *Ægypt*, and there worshipped as Gods. The One (probably here meant) was the son of *Hylus*, whose name saith *Boccase*, the *Ægyptians* feared to utter, as the *Jews* did their *Tetragrammaton*; the other was the son of this *Tres-Megistus*, and for his wisdom by his father called *Cath*; but which of these two it was that taught the *Ægyptians* the use of Letters, Writers much differ; and no less also about

Sir *W. Ral. hist. par. 1. p.* 197, 198.

Bocc. lib. 7. pag. 126, 127.

about the Age in which they lived. For *Iſaack-ſon* and others, place them about the time that *Abraham* was called out of *Haran* or *Charran* into the land of *Canaan*; others ſuppoſe the firſt and moſt ancient to have been *Joſeph* the ſon of *Jacob*; others again, that he was *Moſes* himſelf; and Sir *W. Rawleigh* with ſome Hiſtorians find them not to have flouriſhed until the days of *Moſes*; when as the *Chinois* had enjoyed their *now* letters at leaſt five hundred years before.

It was *Sem* that inhabited the Countrey of *Aſia* beginning at *Euphrates*, and extending to the *Indian* Ocean ſea, ſaith *Joſephus*: To the poſterity of *Sem* befel the parts of *Aſia* from *Indæa* Eaſtward, ſaith *Purchas*; the Eaſtern parts of *Aſia*, together with ſome of the Southern, were peopled by the generations of *Sem*; ſaith *G. J. Voſſius*. And with theſe *Raleigh*, *Heylin*, and *Aynſworth* agree, as you have heard. Whereas *Cham* and his off-ſpring poſſeſſed the South of *Aſia* and *Africa*, as the ſame Authors aſſert.

Joſep. Ant. Jud. lib. 1. cap. 7. *Purch. Pilgrimage, lib. 1. p. 37.* *G. J. Voſ. Chron Sac. pa. 52.* *Aynſwor. in Gen. 10.*

Neither could *Cham* be *Zoroaſter*, it is a fancy, ſaith Sir *W. Raleigh*, of little probability. For *Cham* was the paternal Anceſtor of *Ninus*, the father of *Chus*, the grandfather of *Nimrod*, whoſe ſon was *Belus*, the father of *Ninus*, which *Ninus* ſlew *Zoroaſter* in *Bactria*, as Hiſtoriographers unanimouſly accord. Wherefore, and for that *Cham* never removed out of *Ægypt* after his ſettlement there, into *Bactria*; *Cham* could not be *Zoroaſter* King of the *Bactrians*, nor from thence ever tranſferr Colonies into *China*, as *Kircherus* would perſwade. But in all probability, *China* was after the Flood firſt planted either by *Noah* himſelf, or

Sir W. Ral. hiſt. par. 1. p. 169.

ſome

some of the sons of *Sem*, before the remove to *Shinaar*. For, such Principles of Theology, as amongst the *Chinois*, we shall shortly hear of, could not proceed from the wicked and idolatrous race of accursed *Cham*, but from those only that were, *de civitate Dei*, of the City of God.

The most remote parts then of the Eastern World, being planted before the dispersion at *Babel*; and until the *Confusion* of *Tongues*, the whole Earth being of *one language and one lipp*, it must indisputably succeed, that *Noah* and whosoever remained with him, which came not with the rest to the valley of *Shinaar*, and consequently by their absence thence, had no hand in that vain attempt, could not be concerned in the *Confusion* there, nor come within the curse of *confounded Languages*; but retained the PRIMITIVE Tongue, as having received it from *Noah*, and likewise carry the same with them to their several Plantations, in what part of the East soever they setled themselves, aswel as *Nimrod* and his Troops brought it with them to *Shinaar*. And hence it is, that *Goropius* saith, Because the *Cimmerians* were not at the *Confusion* of *Babel*, therefore there is no question to be made, but that their Language was the PRIMITIVE.

G. Becd. Indos. pag. 534.

Hence the same Author, Because those that were left behind to plant *Margiana*, were not at the building of the Tower, it must be necessarily acknowledged, in regard the Language was not confined to any, but general to all, aswel unto those at *Shinaar*, as all people elsewhere, that the ANCIENT Language, which before the Confusion was common to the universal World,

Id. pag. 533

remained

remained with those of *Margiana*. Hence Sir *W. Raleigh*, it is conjectured, that those of the race of *Sem* which came into *Chaldæa*, were of *Nimrod*'s Troop, and removed with him thither: yet, in regard they were no partners in the unbelieving work of the Tower, therefore they did retain the first and most antient Language, which the first Age had left to *Noah*, and *Noah* to *Sem* and his Issues Hence *Heylin* also, That some Plantations had no reference to the *Confusion* of *Tongues*, being made before it, on the sending out of such Colonies, as were nearest to the place, where the Ark did rest. But how general soever the consent is, what needeth prophane testimony; when sacred History plainly teacheth us, That the Language of *Those* only that were at *Babel* was confounded, and not of *Those* that were absent thence, and not guilty of that mis-believing work. The words of the holy Penman, *Gen.* 11. *v.* 5,6,7,8. are. *And the Lord came down to see the City, and the Tower, which the Children of men built. And the Lord said, Behold, the people is one, and they have all one Language, and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and* THERE *confound* THEIR *Language, that* THEY *may not understand one anothers Speech. So the Lord scattered* THEM *abroad from* THENCE *upon the face of all the Earth, and they left off to build the City.*

Sir W. Ral. Histor. par. 1. pag. 158.

Heyl. Cosm. p. 7.

Which can admit no other construction, than that the Language of *Those*, that were THERE, that is, at that place in *Babylonia*, not in *India* or elsewhere was confounded. So in like manner

THEIR Language, *i.e. Their* Language that were with *Nimrod*, and of this Western Colony; not the Language of *Noah*, and his Plantations in the East. Again also, That THEY, to wit, those *children of men*, that built the Tower; not those generations that had no hand in building of the same, might *not understand one anothers speech.*

Furthermore, the Lord scattered THEM abroad from THENCE, "Which, saith Sir "*W.* Raleigh, hath no other sence, but that the "Lord scattered THEM, *viz.* those that built "this Tower, for those were from THENCE (to wit, *Babel*) "dispersed into all the Regions "of the North and South, and to the Westward. The East being inhabited before.

Sir *W. Ral. par.* 1. *pag.* 104.

But let us consider the Context. The Scene was the valley of *Shinaar*; *They found a plain in the land of Shinaar, and they dwelt there.* v. 2. The Offenders were *Nimrod* and his Troops; *And they said, Go to, let us build us a City and a Tower, whose top may reach unto Heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole Earth.* ver. 4. The fear of a Judgment brought a Judgment upon them. And as the Offenders were those only at *Shinaar*, so the Language of those only at *Shinaar* was confounded. *Go to, let us go down* (saith the Lord) *and there confound their Language, that they may not understand one anothers speech.* v. 7 The punishment being justly inflicted, where only the offence lay, and upon those solely that had offended. No man shall answer for anothers fault: it is both the Law and Gospel. *The soul that sinneth, it shall die,*

Ezech.

Ezech. 18. v. 20. *For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*; 2 Corinth. cap. 5. v. 10. And I must not omit that the marginal notes of our *Bible*, for the more clear exposition of the Text we are upon, refer us to the *Wisedome* of *Solomon*, cap. 10. v. 5. where it is written; *Moreover, the Nations in their wicked conspiracy being confounded, Shee* [Wisedome] *found out the righteous, and preserved him blameless unto God, and kept him strong against the tender compassion of his son.* Whereby, though it may be conceived, that in the particular, this alludes unto *Abraham* his sacrificing of *Isaac*; yet in the general, it is most evident, most certain thereby, that *Those* only that had offended in the conspiracy of the building of the Tower, had their Language confounded, and were convicted by that Judgment.

Thus from Scripture and approved History hath been made appear, That the Ark rested in the East; That *Noah* planted not far from the place, where it took ground; and from thence by himself, and his off-spring, that abode with him, peopled the Eastern parts of the World, together with *China*; and that these Plantations were undertaken and setled before the remove to *Shinaar*, and *Confusion* of Tongues, by those that never came at *Babel*; and could not therefore be ingaged in that presumptuous work. But who they were of his off-spring that *Noah* kept with him, whether of the sons of *Joctan*, or of all the rest a certain number (*Cham* and his issue only excep-

Sir *W. Ral.* *Hist. par.* 1. *pag.* 101. ted) cannot, saith Sir *W. Raleigh*, be known. Nevertheless we are not to doubt, but that their numbers were so great, as not only sufficed to husband those Plantations that *Noah* had setled, but also to send forth Colonies elsewhere, as occasion required.

The Scripture also plainly declareth, That the curse of *Confounded Languages* fell upon those only that were present upon the place at *Babel*, and personally acted in that ungodly design there. And therefore we may warrantably conclude, That either the PRIMITIVE Language is to be found amongst those Plantations that were made before the *Babylonian* Enterprise, by those that were absent thence, and had not offended therein; or else it cannot be appropriated to any Nation now extant in the World, or at this day known. For, as the people at *Babel*, that had solely offended, were therefore from *Shinaar* scattered throughout all the other parts of the un-inhabited Earth; so only the Language which they brought with them thither, was there for their offence confounded; and, as is conceived, divided into several other Languages, passing at this day amongst us by the name of MOTHER-Tongues, which that they were seventy two in number, he that hath a mind to please himself with believing it, shall not displease me.

Heyl. Cosm. *pag.* 17. Now here, *Heylin* is so courteous, as to befriend me with an Objection. That admitting it for granted, that those who staid behind with *Noah*, spake the same Language which was common to the Fathers before the Flood (be it the *Hebrew* or what else soever it was) there seems no reason to the

the contrary, but that it might in time be branched into ſeveral Languages or Dialects of the ſame one Language, by the Commerce and Entercourſe which they had with Nations of a different ſpeech. To which, is thus anſwered, That not only Commerce and Intercourſe, but alſo Time and Conqueſt may poſſibly cauſe the alteration of a Language, yet in regard that Conqueſts are of divers kinds, and Intercourſe and Commerce of different natures, ſuch alteration cannot be effected by every manner of Commerce and Conqueſts.

For, on the one ſide, where an Invader enters a Country with a reſolution wholly to diſpoſſeſs and expel the Natives, it inevitably follows, that the ſpeech of that Country, muſt, being ſubdued, receive ſuch an abſolute change, as that no other, than that which the Conqueror brings with him can remain. And thus we find, it ſucceeded at the conqueſt of the Land of *Canaan* by the *Iſraelites*; who generally, expelling the *Canaanites*, introduced their own Language (whatever it were) and extirpated the former. Where alſo an Invader hath made ſuch a full Conqueſt, as that he can clear, or (as I may ſay) drive the Countrey, and carry away the whole body of the Natives into captivity, there, no doubt is to be made, but that the Language of the vanquiſhed muſt undergo a manifeſt alteration. And thus we find that in ſo ſhort a time as the captivity of *Babylon*, thoſe of *Judah* had in ſuch manner loſt their ſpeech, as at their return home, they could not underſtand the Book of their own Laws, but by an Interpreter. *Nehem. cap.* 8. *v.* 7. 8.

But on the other side, where the Invader enters, to possess new dwellings, and plant himself and people; when he neither carries the Natives elsewhere into captivity, nor utterly expels them, the old Language of that Countrey cannot be extirpated, but may be altered, and by the mixture with new commers after long tract of time, become generally a new kind of speech. Thus the invasions of the *Huns*, *Goths*, and *Longobards*, and their Conquests, brought a new Language into *Italy*. And thus the *Goths* and *Vandals*, *Saracens* and *Moors* into *Spain*. So likewise where a forein Enemy, out of an ambitious desire of Fame and Glory, and for eternizing his name invades a Countrey, and having obtained a victory, upon a certain tribute condescended unto by the Natives, for acknowledgment of subjection, acquitteth it again, there it is impossible, the speech of that Countrey should be changed. For, it cannot be imagined, that the Kingdom of *Porus*, into which *Alexander* the *Great* no sooner leaped, than leaped out of it again, could by such a conquest, have the Language thereof, either altered or corrupted. In like manner, the conquests of the *French* in *Italy*, no more altered the *Italian* Tongue, than our Invasions of *Scotland*, did the *Pictish*, or *Scottish* speech.

There is moreover another kind of Conquest, where the Victor takes up the Manners and Customes of the vanquished, and transporteth into his own Country the Language, Arts, and Sciences of those that he hath overcome. For the *Romans* together with their victory over *Greece*, brought home with them, Sculpture, Painting, and the

Language

Language of that People alſo; which *Plutarch* in the life of *M. Cato* telleth us, moſt of the *Romans* ſtudied. Yet we find not, that the *Latine* Tongue was corrupted, but rather refined thereby; and if it were refined, then it was altered, for every refining is changing. But, this ſome will perhaps ſay, is directly contrary to what is objected: for, here in this caſe, not the Language of the vanquiſhed by the Conqueror, but the Language of the Conqueror by the vanquiſhed comes to receive an alteration. After the ſame manner, by their conqueſts in *Aſia*, the *Romans* learned luxury and riot, to wear ſilk, and live effeminately; the *Aſiatiques* in the mean time compoſing themſelves to the antient temperance, frugality and diſcipline of their Lords and Maſters the *Romans*. Thus alſo we find, that the *Macedonians* long before, when they had conquered *Perſia*, became not only in Language and Attire, but alſo in Diſcipline and Cuſtomes *Perſians* rather, than the *Perſians*, *Macedonians*. And this oftentimes happeneth, as all Hiſtory informs, where the Conqueror is either barbarous, or not in ſuch a degree civilized, as thoſe that are ſubdued by him. Or elſe efflated by ſucceſs, wholly gives himſelf over to licentiouſneſs, diſdaining the manners of his native Countrey.

As for *Time*, it may, having eſpecially Commerce its attendant, prevail ſomewhat herein. For, we our ſelves can ſcarcely now underſtand the Language that was uſed in the days of *Chaucer*. And yet nevertheleſs we know, that the *Latine* Tongue, hath from *Cæſars* time, maugre all conqueſts and intercourſe whatſoever, received

not the least alteration, but remaineth both in the Characters and reading the same, as then, and is as generally, if not better understood, in these days, than it was fifteen hundred years since.

Lastly, concerning *Intercourse* and *Commerce*, it is true, that in such a Nation, where a general Commerce is permitted, and free access granted to all Strangers to trade and inhabit, aswel in the Inland parts of the Countrey; as upon the Frontires or Sea-coasts, there a change of Language may by degrees happen. And we need not go far for Example. For, with us our selves, by this means chiefly, the *Saxon* Tongue, since the time of the *Normans* is utterly lost. Insomuch that what by *Latinizing*, *Italianizing*, *Frenchizing*, and [as we must have it called forsooth,] *Refinizing*, or rather *Non-sencizing*, our old Language is so corrupted and changed, that we are so far from *Saxonizing*, as we have scarcely one significant word of our MOTHER speech left.

But on the contrary, where *Commerce* is made, and *Intercourse* allowed, upon the Seacoasts and Frontires only, there we find the Language of the Natives in the In-land parts, to remain without suffering any alteration. Hence *Cæsar* telleth us, that he found some footsteps of the *Gaulish* Language upon the coast of *Britain*, when within the land (though he advanced not far) the *British* Tongue was spoken purely. And hence in *Ise-land*, though about four hundred years since conquered by the *Norvegians*, in regard there is little access of strangers, but only as some part of the Maritime shores affordeth; as also because they

they ſuffer not their unexperienced youth to travail abroad into other Countries, the old *Runique* or *Gothique* Tongue in manner yet continueth, and is by divers of the Inhabitants underſtood, when in all the Septentrional World beſides, it is utterly forgotten and extinct. But what ſhall we ſay of the *Baſquiſh* or antient Language of *Spain*? which notwithſtanding all the Invaſions of the *Carthaginians*, *Romans*, *Goths*, *Vandals*, *Moors* remaineth yet pure in *Biſcay*, whatever *Commerce* and Intercourſe ſoever that Countrey hath in all times enjoyed. Inſomuch that the Inhabitants upon one ſide of the River running from the mountains of *Orduña* to *Bilboa*, and which carries the Iron-mills, ſpeaking the MOTHER Language, underſtand not one word, unleſs by an Interpreter, what thoſe on the other ſide of the ſame River ſay. What of the *Iriſh* Tongue? which Countrey, although we have kept under ſubjection by lawful conqueſt, near five hundred years, ſetled many Plantations therein, and permitted continually free *Commerce*, yet nevertheleſs the natural Language of the Countrey continueth throughout moſt parts of that Kingdom pure and untainted at this day. And which is remarkable, if a child born of *Engliſh* Parents there, and as curiouſly overſeen as poſſibly a child can be from hearing of the Native *Iriſh* ſpeak, chance to hear but one word of that Language, he will ſooner remember the ſame, and be apter to repeat it again, than he ſhall any one word of *Engliſh*, though twenty times ſpoken before him. What of the old *Britiſh* Tongue? ſince that through all the conqueſts of the *Romans*, *Saxons*, *Danes*,

Danes, and *Normans*, and after unlimited conversation with most Nations of the World, it hath passed currant, and is yet remaining in *Wales*. In like manner, the *Arabique* continueth incorrupt in the hilly parts of *Granata*: and the antient *Epirotique* in the high, wooddy, and more mountanous parts of *Epirus*.

By all which it appeareth, That not any kind of *Conquest* can wholly alter or extirpate the natural Language of a people, except by generally expelling the Natives, or transplanting them elsewhere. And that *Commerce* and *Intercourse* where a mixture of several Nations is wholly permitted, may in long tract of *Time* produce an absolute alteration; but where tolerated on the Sea-coasts or confines of a Country only, can neither alter a Language, nor branch it into several Dialects of the same, but may possibly in those places corrupt it, whilst the Inland parts nevertheless enjoy purely their MOTHER Tongue.

When then it is reputed ridiculous to hear that *Adam* spake *Dutch* in Paradice: And when we consider, that the *Hebrews* have no surer foundation to erect their Language upon, than only a bare Tradition of their own, which we all know is so infamous an *Historian*; as Wisemen neither report after it, nor give credit to any thing they receive from it: As also that the *Samaritans* by their often removes were but a mungrel people, and in regard of their continual commerce with Nations of a different speech; and the many storms and tempests of Wars and Conquests, which they were always subject to, have but a mungrel Language; for though it hath, as is not

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to be denied, some proper and peculiar words of its own, nevertheless it oftentimes useth the *Arabique*, and in forming of Nouns and Verbs, sometimes follows the *Hebrew*, sometimes the *Chaldæan*, wherewith it is of great affinity. And though they may have had, as they pretend, the *Pentateuch* of *Moses* written in a strange Character, the *Samaritan*, as they call it, yet their having had it in their custody contributes not an *Iota* to the Antiquity of their speech, or that it should have anciently been the PRIMITIVE Tongue, in regard those Characters not much differ from the modern *Hebraique*, unless where either by the negligence of the Scribe, or variety of the Copies, some diversity appears; as our famous Doctor *Brian Walton*, late Bishop of *Chester* in his Introduction to the reading of the Oriental Tongues hath very learnedly observed: And when in like manner we consider, that it cannot with any probability of Truth be resolved, that the *Phœnicians*, who are generally supposed to be the wicked off-spring of accursed *Cham*, the principal Actors, and Offendors in that daring conspiracy at *Babel*, should enjoy so great a priviledge, as to carry away with them, and be infranchised to that Sacred Language, which even in the time of innocency was spoken between God and Man: Why may we not reflect upon the CHINOIS? For we shall make appear, that *They* were primitively planted in CHINA, if not by *Noah* himself, by some of the Issue of *Sem*, before the remove of *Nimrod* to *Shinaar*, and the *Confusion* of *Tongues* at *Babel*; *Their* Language to be the self same at this day, as when they were first planted and began to be a people;

B. Wal. Intr. ad Ling. Or. p. 18, 19.

people; Their Country never ſubject to any ſuch conqueſt, as could prejudice, but rather dilate their language; *Their* Laws in all times to have prohibited forein *Commerce* and *Intercourſe*; and *Their* dominions ever ſhut up againſt ſtrangers, never permitting any to ſet footing within *Their* Empire, unleſs by way of Embaſſy ſolely; nor ſuffering *Their* own Natives to travail abroad without eſpecial licence from their Emperour: So jealous have they evermore been, leſt *Their* Language and Cuſtomes ſhould be corrupted. Conſidering which, together with their infinite multitudes of People, and perpetual flouriſhing in Peace, and all Arts and Sciences, whilſt every Nation almoſt throughout the whole Univerſe beſides, have more than once in time been over-run and conquered; it may with much probability be aſſerted, *That the Language of the Empire of* CHINA, *is, the* PRIMITIVE *Tongue, which was common to the whole World before the Flood*; and that it could never be branched into ſeveral Languages, or *Dialects* of the ſame one Language, by the *Commerce* and *Intercourſe* which they had with Nations of a different ſpeech; when they never had *Commerce* or *Intercourſe* with any. Nor were ever known to theſe parts of the World (ſcarcely to their adjoyning Neighbours) till about an hundred and fifty years ſince, by the *Portugals* and *Spaniards* they were diſcovered.

But I find St. *Hierome*, and others that follow him, object, That the *Hebrew* was the PRIMITIVE Language, in regard that all the proper names of men before the Deluge, and immediately

ately after the ſame appear to be naturally *Hebrew*. And that it was neceſſary the Sacred Scripture ſhould be delivered in that Language, which *Adam* and the reſt uſed before the Flood. To which the anſwer is obvious, that the Names might be firſt impoſed in the PRIMITIVE Language, and that it was an eaſie matter for the ſucceeding Ages, underſtanding by Tradition what they meant, to transferr them into the *Hebrew* Tongue; whereby alſo the Names of men might equally anſwer to the Names of places, which otherwiſe they could not do; for throughout the whole courſe of the Books of *Moſes* and *Joshuah* it is manifeſt, that the names of the Places and Cities of *Canaan*, the antient names, I mean, by which they were called before ever the *Iſraelites* came to dwell in them, were *Hebrew* names. Neither was there any more neceſſity, that the ſacred Oracles of God ſhould be written in the firſt and moſt perfect ſpeech, than for CHRIST to be born of the moſt honorable and richeſt Parents, and live in the moſt ſplendid and delicious manner. For, that the World might know, man is not to attribute any thing to his own merits or greatneſs, but that God giveth all his *Grace gratis*, he hath ever choſen humble and lowly Miniſters of his *Grace*. Thus of *Abraham* the ſon of an Idolater, and maker of Idols, he made choice, to be the firſt founder of Circumciſion. And ſo ordained, that CHRIST himſelf, when he was to be born ſhould ſcarcely have a roof to ſhelter him, when he newly came out of his Mothers womb, from the inclemency of the Air. And when CHRIST came to redeem us from

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sin and death, he elected not, those, to preach his Gospel throughout the World, that were of the Schools of the Philosophers, or of *Demosthenes* or *Cicero*, but made choice of rude men, of a rude manner of life, Fishermen, and Boatmen to be the Heralds for proclaiming of his Victory. Neither was it any King or Monarch, but an *Abjecti*, who was cast forth and exposed to the mercy of cruel waves, and cruelty of mercilesse Crocodiles, that delivered the *Israelites* from their slavery in *Ægypt*. And if we run throughout all, throughout all we shall find, those to have pleased God most, that are wont to displease men most. There is no reason therefore any should think that so contrary to the doctrine of God, either the *Typical Law* or the *fulfilling of the Law* should be given in that Language which all others excelled. But, as the *fulfilling of the Law*, which relateth chiefly to the *Gentiles*, was written in the *Greek* Tongue; because that Language being, as it were, then generally known, the Nations might by reading it, the sooner be converted, and brought within the sheepfold of CHRIST. So no doubt, the *Typical Law*, wherein the Church of the *Israelites* was solely concerned, was written, not in the PRIMITIVE, but for their better instruction, in the old *Hebrew* Tongue, which *Abraham* brought, not out of *Chaldæa*, but learned in the land of *Canaan*, whereby it became the Language of his Posterity, and by them was vulgarly spoken, until, as some will have it, their Captivity. And this the Scripture doth in direct terms testifie; when upon the calling of the *Ægyptians* it is said. *In that day shall five Cities in the land of Ægypt*

speak

speak the language of Canaan, and swear to the LORD *of Hosts.* Isai. 19. v. 18. By which we are taught, that the *Ægyptians* should not only be brought to offer the same sacrifices and oblations to the LORD, as the *Israelites* did, but speak the same speech with them also, which was the Language of the land of *Canaan.* From whence we will at present depart, to enter upon our travail into CHINA.

MARTINUS Martinius in his famous *Chinique Atlas*, after his much celebrating of *Asia* in general, for having been the place of our first Parents, and Paradise, and original of all things, proceedeth to the Antiquities of the Empire of CHINA, in particular, after this manner. But of *Asia* it self, saith he, there is no part (at least since the universal Deluge) more Noble, more Antient, or more fertile than this extreme part thereof, whether Politique Government, the use of Letters, or Industry be respected. For, the History of it by the *Chinois* themselves even from all Antiquity written, comprehendeth almost three thousand years before the birth of CHRIST, as more evidently by the Epitomy and Chronology collected out of their Annals appears. Ever since which time they are said to have had Letters, Moral Philosophy, and Mathematical Sciences especially; which both their more than Antique observations of the Stars, and those Laws of Government written in most antiently antient Volumes; and at these very times extant, more than sufficiently shew and declare. In the Epistle Dedicatory of his *Atlas* he premiseth thus, In these Mapps, I present unto your view the

M. Mart. Atl. Sin. pag. 1.

the scituation and limits of the most vast Empire of the *Chinois*, equal almost unto all *Europe*. It hath ever since the Flood of *Noah*, been inhabited by a most industrious and civil people, but hitherto wholly inaccessable to Strangers, until now at last for the salvation of Souls, after great trouble and anxiety those of my Society, saith he, have gained entrance thereinto.

Is. Vos. de Ætat. Mun. pag. 44.

Isaacus Vossius (of whom our famous Dr. *Usher* late Archbishop of *Armagh*, gives so clear a testimony, that we are obliged to acknowledg him a most learned man) in his dissertation of the true Age of the world, having discoursed of those Nations, that are the greatest pretenders to Antiquity, as the *Hebrews*, *Samaritans*, *Chaldeans*. and *Ægyptians*, brings up the *Chinois* in the rear, and of them delivers his testimony after these words. Let us now come to those, that not so much by their own, as the name of their neighbours are called *Chinois*. I mean, saith he, the *Serians*. A race of men by far the most skilled in letters of all the people that ever were. They preserve a continued History compiled from their monuments, and annual exploits of four thousand five hundred yeares. Writers they have more antient than even *Moses* himself. Ever since their beginning to be a Nation, they have never been corrupted by intercourse with strangers, nor ever known what wars and contentions meant; but addicted only to quietness, delight, and contemplation of Nature, have run through the space (*plusquam*) of *more than four thousand years*, unknown indeed to other Nations, but enjoying to themselves their own felicity at pleasure. Now,

Now, in regard *Vossius* names them *Serians*, I am compelled before proceeding farther to certifie, that this outmost Region of the known World, which *Martinius* calls the extreme part of *Asia*, is by some called *Serica*, *Sina*, or *China* by others, by the *Tartars Cathay* and *Mangin*, and which every man wonders at, not any of all these names, is at all known unto the *Chinois* themselves, that of *Mangin* excepted, the *Tartars* having ironically in derision put that upon them, as scoffing at their being over arrogant and proud of their civilities; for *Mangin* in the *Tartarian* Tongue signifies barbarous people. But the *Chinois* call their Empire *Chunghoa*, and *Chunghue*, either name, saith *Martinius*, being imposed for the excellency thereof. *This* expressing the middle Kingdome (they supposing themselves to be scited in the middle of the World) *That* signifies the middle Garden or Flower rather. But how much these mysterious reasons of Names may import their Language to be the PRIMITIVE Tongue, I shall leave unto *Martinius*, *Goropius*, and others, ere our discourse brings us to a period, to acquaint you. *M. Mart. Atl Sin. pag. 1.*

But seeing *Martinius* referred us to his Epitomy of the History of *China*, we are not to neglect him therein. *Illud pro certo compertum, Sinensem de diluvio Historiam non multum à Noetico abesse, quippe quæ ter mille circiter annis vulgarem Christi Epocham prægreditur.* It is for certain, saith he, That the *Chinique* History that mentioneth the Deluge reacheth not far from the Flood of *Noah*, for it precedeth the birth of CHRIST accor- *M. Mart. Sin. Hist. lib. 1. p. 12.*

ding to the vulgar computation about three thousand years.

Now, for that we are to make great use of *Martinius* his Authority, I conceive it not impertinent to let you know, that he professeth, after his having lived many years amongst the *Chinois*, to have with great care and long study epitomized their History from their Original Annals, and innumerable their other Books, yet extant even at this day amongst them from their first beginning to be a Nation. And to have brought it down with all clearness and integrity to the incarnation of CHRIST, and since, to these times also, though that part thereof, we are not so happy, as to have yet made publique.

M. Mart. Sin. Hist. Epist. ad Lect.

In this their History from the time of the Flood, he very much enclineth to repose an assured confidence, telling us in his Epistle to the Reader, That the fidelity thereof is so much the more warrantable, as that the *Chinois* for themselves only writ the same; either contemning or not knowing forein Nations; so that, seeing they neither regarded to please Strangers, nor boast of their own actions, they had no occasion to deliver untruths or report Fables. So much the less because they have no Nobility either for Antiquity of birth or time to flatter. Every the poorest man amongst them, if deserving it by his learning, being capable of the highest preferment. Hence it proceeds, saith he, that about their History there are no controversies or disputes with them, no difference in the succession of their Emperors, nor genealogies of their Royal families,

of

of which nevertheleſs amongſt us ſo little care is taken, that every Chronologer almoſt differeth from another.

Now, though *Martinius* hath this opinion of the ſincerity of their Annals ſince the time of the Flood; yet as to the Age preceding the ſame, the *Chinois* themſelves give little or no credit to what is related in them, during their Government by the heads of Families, but from the time they began to be ruled by a Monarch, of which, opportunity ſerving, we ſhall take farther notice, and at preſent adviſe you only. That whereas by their Hiſtory it appears *Fotius* who was their firſt Monarch began his reign over them, about three thouſand years before the birth of CHRIST, after the common Chronology, *Martinius* tells us, that the credit thereof muſt reſt at their own doors, for a matter of ſuch moment he will not take upon him to decide; in regard it conſents not with the judgment of our Chronologers, that aſſign a much leſs ſpace of time from the Flood of *Noah*. Yet nevertheleſs, ſaith he, the opinion of the *Chinois* ſeems not on every ſide to be rejected: Several of the Chronologers of *Europe* favour it; the *Seventy Interpreters* make for it, ſo alſo *Samſatenus* and others; neither doth the *Roman* Martyrologe, or computation of the *Greeks* much diſſent therefrom.

Id. p. 12.

M. Mart. Sin. Hiſt. lib. 1. p. 13.

But hearken unto *Voſſius*, (*Martinius* conſenting with him) *Mirandi artis & naturæ opera quæ ex hujus regni cognitione ad nos perlata ſunt, non eſt hujus loci recenſere. Ea ſaltem referemus quæ de annis & antiquitate gentis comperimus, Scrum itaque tem-*

Iſ. Voſ. de Aet. Mun. p. 46. 47. M. Mart. Atl. Sin. pag. 16.

pus hiſtoricum incipit annis ante natum Chriſtum 2847. The wonderful works both of Nature and Art, which, ſaith he, by the diſcovery of this Empire, are arrived at our knowledge, this is no place to mention. We ſhall relate at leaſt what we find of the Age and Antiquity of the Nation. The Hiſtorical time therefore of the *Serians* begins two thouſand and eight hundred forty ſeven years before CHRIST was born. This ſaid, and having afterwards computed from the ſaid time, the ſeveral reigns of their Emperors according to their ſeveral families, he thus concludes, *A principio itaque regni Serum, uſque ad finem præſentis anni, qui eſt* 1658 *poſt Chriſtum natum, colliguntur in univerſum anni* 4505. From the beginning therfore of the *Serian* Empire unto the end of this preſent year one thouſand ſix hundred fifty eight after the birth of CHRIST, are numbred in the total four thouſand five hundred five years. Whereby appears, that according to the vulgar *Æra*, which *Martinius* follows, and which makes from the Creation to the Flood of *Noah* one thouſand ſix hundred fifty ſix years; and from thence to the coming of CHRIST into the World two thouſand two hundred ninety four years; the Hiſtorical time of the *Chinois* begins ſeveral Ages, to wit, five hundred fifty three years before the Univerſal Deluge, computing to the year one thouſand ſix hundred fifty eight: as *Voſſius* doth.

Al. Sem. Rel. del. Cin. par. 1. cap. 22.

Alvarez Semedo, a diligent Author for his time, as writing his relation of *China* about thirty rears ſince; diſcourſing of the firſt Emperours thereof, wholly omits *Fotrius*, with his five Succeſſors till

till *Jaus*, the better to dispense with their Chronology before the Flood, of which he seems to have no great opinion: the most favorable judgment he will allow thereof, being that their Emperor *Jaus* might precede that destruction twelve years. And though he saith, there may be a mis-computation thereby in the History of this Emperour, and his Successors *Xunus*, and *Ynus*; he doth nevertheless assure us, that the matters related of them, are very coherent with their Successions. His words being; *Ad ogni modo, benche via sia errore nel tempo, dall' historia di questo Imperatore e seguenti, è certo che le cose vanno coherenti con le loro successioni.* He tells us also, that these three Emperors are by the *Chinois* reputed Saints, of whom they relate many things, and that certainly there is no doubt to be made, but that they were great Philosophers, and much enclined to moral vertue.

But in regard *Martinius* in his *Tartarian* War premiseth, that he hath in his *Atlas* of *China* deduced and taken their History from their own antient Records ever since the time of *Noah*. We therefore beginning also at the Deluge, will now return to their Antiquity.

Of the Deluge their Writers make much mention, but of the original and cause thereof, as can yet be found, they give not any account. Which therefore whether it were that of *Noah*, or some other peculiar to the *Chinois*, as the *Ogygian* antiently in *Attica*, or the *Deucalionian* in *Thessaly* appears not. For which a manifest reason may be given, because they have always reputed themselves to be the only great people of

the World; and that it contained either few or no other Nations besides themselves, and those generally so contemptible, as that they held them scarcely worthy the conquering, much less enquiring after what successes or calamities befel them. And therefore with our Authors, I am very much resolved to believe, that, that flood which happened in *China* in the time of *Jaus* their seventh Empeeror, was the universal flood. For our Chronologers of *Europe* referr the flood of *Noah* to the very reign of this Emperor, and the *Chinois* themselves in their Annals relate, that during his government great numbers of People flocked into their Countrey; and that at the same time it was drowned, and overflown with waters, which were brought in by the Deluge, *Eas Author Sinicus ait diluvio invectas*, saith *Martinius* in the life of *Jaus*. Considering which together with the coherence of Time, this Deluge that thus drowned *China* could certainly be no other, than that, that drowned the whole World besides. And the flocking in of those people thither in such numbers, seemeth much to confirm the same. For thereby is evidently discovered as wel the great fears, that generally at last, possessed all Nations, as the hopes they had by their flying out of the low and champain Regions adjoyning, to avoid and escape the threatning danger, upon the great and high mountains, that run throughout, and as it were surround the *Chinique* World.

M. Mart. Sin. Hist. Lib. 1. p. 39.

But let us see how our Author proceedeth. And because that under this Emperor mention is made of the gathering together of waters, which

which the Hiſtory of *China* calleth the Deluge; and that the *Europæan* Chronologers from more certain grounds (from the computation of *Moſes* he might as wel have ſaid) reduce the flood of *Noah* to the time of this Emperor. I could, ſaith *Martinius*, eaſily grant that all the Hiſtory of the *Chinois* to this very time, is either fabulous, or comprehends thoſe things, which happened before the flood, whereof the memory might happily be preſerved in the Ark. For that many other things, which appertain alſo to our faith, were vindicated from oblivion, and utter deſtruction even in the ſame place, is the opinion of learned men. He farther telleth us, That this extreme part of *Aſia*, whereof we treat, was for certain inhabited before the flood. But by what means the memory of things could be preſerved there, when all mankind was wholly deſtroyed, if we have not recourſe to the family of *Noah*, is to me, ſaith the ſame Author unknown. Hear him. *Hanc enim, qua deſcribo, extremam Aſiam, ante Diluvium habitatam fuiſſe pro certo habeo, verum quo pacto fuerit rerum ſervata memoria, humano genere omni, ſi à Noëtica familia diſceſſeris, penitus deleto, mihi non liquet.* And if it ſhould be objected, They might receive the memory of their actions more antient, than the flood by Tradition; that Tradition alſo muſt be acknowledged either from *Noah* himſelf, or ſome of his ſons to have proceeded. *Id. pag.* 21.

Of all the Provinces of *China*, *Xenſi* for Antiquity hath the preheminence; in regard the firſt of Mortals, that ever ſet footing in *China* after the Deluge, planted, and took up their firſt

M. Mart. Atl. Sin. pag. 43. ſeats within this Province. To which purpoſe *Martinius* in his Chorography thereof affirms; That by juſt right this moſt noble Province of *Xenſi*, may with all others the chiefeſt of this extreme part of *Aſia*, for greatneſs and Antiquity contend; for, from times of old, it hath been the ſeat of almoſt all the *Chinique* Emperors, even from the very original of the *Chinois*, until the *exit* of the family of *Hana*, which happened two hundred ſixty four years after the nativity of CHRIST. And that this Province alſo, was the firſt, as by their moſt antient Annals appears, which was inhabited by the firſt Planters of *China*; and that from the Weſt drawing more into the Eaſt, *They* came thither ſhortly after the general Deluge of the World; I am, ſaith he, from many and thoſe moſt convincing arguments certainly perſwaded.

Obſerve in like manner, what *Jean Nieuhoff* in the late Embaſſage of the Oriental Company of the United Provinces of the *Netherlands* to the Emperor of *China* relateth. This Province of *Xenſi*, ſaith *Nieuhoff*, is ſo famous, that for grandeur and Antiquity, it may by juſt right diſpute with all the Provinces of the Higher *Aſia*; for the Emperors of *China*, have from all times ſince the Univerſal Flood, kept their Imperial reſidence therein, until the reign of the Family of *Hana*. If *Xenſi* then be the moſt antient Countrey of the upper *Aſia*, as *Nieuhoff* poſitively aſſerts; and if of the upper *Aſia*, *Babylon* be a Countrey, as all Geographers unanimouſly affirm, it follows indiſputably, that *Xenſi* is more antient than *Babylon*, and conſequently received a Colo-

J. Nieuh. L'Amb. Or. par. 1. pag. 244.

ny

ny into it, before *Nimrod* and his Troops came into the valley of *Shinaar*.

Now if the credit of their Annals before the flood, should be suspected by us, as they are by the *Chinois* themselves before the reign of their Emperor *Folins*, we may probably conceive that *Puoncuus* whom they report to be their first Governor, was the very Conductor of that Colony, that after the Deluge, and before the *Confusion* of Tongues first came and planted *China*. Neither is authority wanting for the same. *Indidem licet conjicere omissis argumentis aliis, Puoncuum & Socios a cessatione Diluvii, imo ante Turris Babylonicæ molitionem ad Sinas venisse*; From whence it may be lawful, saith *Martinius*, to conceive, setting other arguments aside, that *Puoncuus* and his Associates from the cessation of the flood, yea, before the Enterprise of the *Babylonian* Tower, came into *China*. When then *China* was planted from the cessation of the flood, it could not but be much more peopled, ere the Tower was set in hand, and far more before the *Confusion of Tongues*. For Authors are of opinion, that in regard of the vast greatness of the Foundations, and inestimable quantities of materials requirable for the raising of such a prodigious work, in such a low and moorish a Countrey, as *Babylonia* could not but as then be, *Nimrod* and his Confederates consumed forty years, before the judgment of *confounded* Languages dissolved their work, and dispersed them.

M. Mart. Sin. Hist. Lib. 1. p. 17.

Sir W. Ral. hist. par. 1. pag. 100.

But from these his reservations, it may be much suspected, that *Martinius* in his own thoughts, had an higher opinion of this people, than

than he deemed fitting to be vulgarly made known. And hence happily it is, that *Vossius* saith, *Chorographiæ Sericæ interpres, vir minime ineptus, multo moderatius de gentis hujus virtutibus scripsit, quam sensit*; The Interpreter of the *Chinique* Chorography, a man that very well understood himself, writ far more moderately of the perfections of this people, than he thought. And therefore had *Martinius*, having in manner from his cradle to his grave studied their Antiquities, written what he thought, and declaring his mind plainly, vouchsafed us those other Arguments he hath concealed, much more no doubt might have been discovered towards the clearing of what ensueth.

J. Voss. de Ætat. Mun. pag. 45.

For, whether *Puoncuus* was the Ringleader of this first Colony or not, it may be very much presumed, that *Noah* himself both before and after the Deluge lived in *China*. *Josephus* attesteth, that *Noah* having warning of the flood given him from God, seeing his perswasions to repentance and amendment of life, could work no effect upon the Corruption of the Age, and fearing by the violence of the times to perish for his zeal, departed from his native soil, and with his wife and children travelled into another Countrey. *Secedens cum suis in aliam regionem migravit*, saith *Josephus*. Now, why might not this other Region into which *Noah* retired be *China*? And that confluence of people (which you lately heard of) resort thither, out of desire upon the report of his piety to hear him preach, the better to be prepared against the approaching ruine? For it seems they repaired thither not only in regard of

Josep. Ant. Jud. lib. 1. cap. 4.

the

the flood, but also excited by the Fame of the vertues of *Jaus* and his uprightneſs, throwing themſelves upon his protection as into their fathers boſome, in ſuch numbers that the then *Chinique* Empire ſcarcely ſufficed to contain them. From whence we may moreover obſerve, that the greater the thronging in of their numbers was, the greater probability there is, they thronged in thither, in hope to ſave themſelves from the Deluge. Conſidering eſpecially, that the *Chinique* Hiſtory recordeth, their Countrey was at that time deſtroyed by waters, and therefore *Martinius* is clearly of opinion, that theſe were either the waters of *Noahs* flood, which for a long time after kept the plains and lower places of this extreme part of *Aſia* overflown, or *China* was drowned by a peculiar inundation. Hear him. *Ego malim credere, à Noëtica inundatione ſuperſtites in extremæ hujus Aſiæ planitie, lociſque depreſſioribus reſediſſe; aut peculiari eluvie Sinas inundatos.* But that this Deluge in *China* was not a peculiar, but the univerſal Deluge, he himſelf hath verily perſwaded. Hear with him *Semedo* alſo, maintaining, *Penſano alcui che quell' acque erano reliquie del diluvio*, That ſome believe theſe waters were thoſe that remained of the Deluge, though of their original & encreaſe the *Chinique* Hiſtory is ſilent. Hear *Voſſius* likewiſe confidently affirming, *Secundum enim noſtrum calculum diluvium Sericum exactè cum Noachico convenit*, for according to our calculation, ſaith he, the *Serian* Deluge agrees exactly with the flood of *Noah*. And it is not to be omitted, that *Jaus*, time being opportune, ſetting in hand to clear the Countrey

A. Sem. Rel. del Cin. par. 1. pag. 22.

J. Voſ. de Ætat. Mun. p. 52.

of

of the Incumbrances which the flood had made, caused the Channels and mouths of the Rivers choaked up, as *Martinius* conceiveth, by the mud and sand which the violence of the Rains of the *Noetique* inundation had brought down, to be opened, and with banks and trenches brought within bounds, about which either through the want of skill in those that he employed, or hands in that newness of the World to assist him, long time was consumed, and not until after many years. during the reigns of his two next ensuing Successors brought to perfection in the end. For the *Chinois* attribute extraordinary Merit unto *Yuus* for the *Adjusting* of these *Waters*, as they call it.

It being then thus, Why might not that other Region into which *Noah* withdrew, be *China*? And this *Jaus*, or *Yaus* (for I find the word both by *Martinius*, *Kircherus*, and others indifferently used) be that *Janus* (the middle Letter N added only, gives us the very name, and to cut off the middle Letter, yea, the middle Syllable oftentimes in the proper names of men is and ever hath been usually in the Eastern Languages done) be that *Janus*, I say, whom most Authors maintain was *Noah*? The History that relateth to him, is by *Nieuhoff*, but *Martinius* chiefly, set down in the life of *Yaus*, and some circumstances attending it in the reign of his Predecessors; and which as in the most compendious manner, I have thought fitting to present unto you, by the way of Parallel, thus.

J. Nieuh. l'Amb. Or. par. 2. pag. 106.

M. Mart. Sin. hist. lib. 1. p. 3.

First, *Noah* had his name from the *Comfort* his father hoped to receive by him: and *Janus* had his

his name of the *Happineſs* his father hoped ſhould proceed from him.

Secondly, *Noah* was ſo juſt and righteous a man, as that he ſurmounted all others of his Age: And *Jaus* ſo excelled in piety and vertue, as that he ſurpaſſed all others of his time.

Thirdly, *Noah* was a *Preacher*, and taught the ways of God. And *Jaus* was a *Divine*, and ordained ſacred Rites, and prayers unto God.

Fourthly, *Noah* was an Husbandman; and *Jaus* preſcribed rules of Husbandry to his people.

Fifthly, In the days of *Noah* the whole World was drowned, and in the days of *Jaus* the whole World was drowned.

Sixthly, Before the flood of *Noah*, was a Conjunction of all the Planets in one Sign; and before the flood of *Jaus* was the like Conjunction of all the Planets.

Seventhly, The ſon of *Noah*, *Cham*, was a reprobate, and therefore by *Noah* made a ſervant to his brethren; and the ſon of *Jaus*, *Chus*, was a reprobrate, and therefore by *Jaus* excluded from ſucceſſion in the Empire.

Eighthly and laſtly, the Deluge of *Noah* happened in the year before CHRIST two thouſand two hundred ninety four; and the Deluge that deſtroyed *China* in the time of *Jaus* agrees perfectly therewith; for he began his reign there, in the year before CHRIST two thouſand three hundred fifty ſeven.

Before the time of *Moſes* the name of *Jehouah*, or rather *Haiah*, as *Bayly* in his Practice of Piety obſerves, was never known unto the *Iſraelites*. And thoſe are not wanting that ſuppoſe, that name

Purch. Pilgrimage, lib. 2. pag. 138.

name was derived from this *Janus*. However the *Samaritans*, as I find in *Purchas*, begin their Chronicle after this manner. In the name of *Jah*, the God of *Israel*; there is none like to *Jah* our God, one *Jehova*, God of Gods, Lord of Lords, a great God strong and terrible. *Jah* is is my strength and song, saith *Moses* in praysing God for the preservation of *Israel* from the danger of *Pharaoh*, *Exod.* 15. *v.* 2. Wherefore it is not un-observable that the very first utterance that an Infant at his birth yeeldeth is, *ya*, *ya*, *ya*; as if the Lord had ordained, either that we should be born with his name *Jah* in our mouths, which name is generally ascribed to him, when some notable deliverance or benefit, according to his former promise comes to pass, because he is the beginning and *Being* of beings, and *giveth to all, life, and breath, and all things*, Act. 17. v. 25. or else, that in our swathling cloathes we should have something of the PRIMITIVE Language, till afterwards confounded, as we are taught to speak. But by *ya* the *Chinois* intend *Excellens*.

Aynsworth in Exod.

And how long soever the *Chinois* lived undiscovered to other Nations, it seems, that of old, they were not to the *Israelites* unknown, as may be collected from those words of the Prophet *Isaiah*, *Ecce isti a longinquo venient . . ecce quoque illi ab Aquilone, & ab Occasu, denique isti à terra Sinæorum*; Behold, these shall come from far: and lo, these from the North and from the West, and these from the land of *Sina*. *Isai.* 49. *v.* 12. But when you shall find so many reciprocally mutual customes between them, whether Theo-

logy,

logy, or Morality, or what elſe be reſpected, as throughout our Eſſay ſhall be manifeſted, you will, without all peradventure, aſſure your ſelves, that the *Chinois* immediately proceeded from one and the ſame ſtem *Noah*, as the *Hebrews* originally did, rather than that they ſeem to have been antiently to one another known.

We may therefore conclude, That if either ſympathy of Qualities; Affinity of names, Coherence of Times; Concurrence in events; or moſt memorable predictions be of validity in the caſe: we have at laſt, after ſuch curious enquiry by all Writers upon this ſubject, and the Plantations of the World after the Deluge, found out, what became of *Noah* after he departed out of his native Countrey, and that he lived in *China*. Whereafter his deſcent out of the Ark, he might betake himſelf immediately to his husbandry and planting, in a rich, if not the richeſt ſoil of the whole Univerſe. And direct his Off-ſpring unto ſuch parts of the Earth, as either himſelf formerly at firſt before the flood had lived in, or knew moſt agreeable to their inclinations, and for their beſt advantage. Without ever ranging over the World from *Armenia* to *Arabia Fœlix*, thence into *Africa*, afterwards into *Spain*, and then into *Italy*, as *Annius* in his *Beroſus*, and thoſe that follow him, have feigned (*Noah* was an husbandman, no wanderer: ſaith our learned *Raleigh*.) Or without making him to be *Sabazius* or *Zagreus*, *Prometheus*, *Hercules*, *Ogyges*, *Deucalion*, *Triton*, and I know not who; all men, in all places, at all times, as *Gorpius* would have him.

But

But we must not leave *Martinius* behind us, in regard especially that how resolved soever he may appear in other matters, we find him confidently positive in and concerning this. Observe him therefore, *Mihi vero religiosum non sit*, Yaum *hunc nostrum eundem cum* Jano *dicere; ita nominum & temporum affinitate suadente, qui* Janus *multis* Noe *fuisse creditur.* But I may, saith he, without fear assert, that this our *Yaus*, was the same with *Janus*, the affinity of names and times so perswading, which *Janus* is by many conceived to have been *Noah.* Yet how clear soever this Testimony is, let us moreover examine what Authors have said of *Janus*, and by what Character they have found him to be *Noah*; setting aside their general consent, to which our *Janus* so absolutely corresponds, that they call him *Bifrons*, as seeing and knowing the Ages both before and after the flood.

Of the Antiquity then of *Janus*, *Fabius Pictor* as I find him cited by Sir *W. Raleigh* giveth this testimony. *Jani ætate nulla erat Monarchia, quia mortalibus pectoribus nondum hæserat ulla regnandi cupiditas &c. vinum & far primus populos docuit Janus ad sacrificia: primus enim Aras & Pomœria & Sacra docuit*; 'In the time of *Janus*, saith he, 'there was no Monarchy, for the desire of rule 'had not then folded it self about the hearts of 'men. *Janus* first taught the people to sacrifice 'wine and meal: he first set up Altars, and in-'stituted gardens and solitary groves, wherein 'they used to pray; with other holy rites and ceremonies.

Sir W. Ral. Histor. par. 1. pag. 91.

Now let us consider how far our *Janus* may

be

be concerned herein; *Sane si res ab eo gestas recte expendas, omnes non modo Sinenses, sed orbis fere totius optimos quosq; reges virtute pariter & gloria vel vicit, vel æquavit.* Verily, saith *Martinius*, if his actions be truly weighed, as well in vertue, as glory, he either equalled or excelled, not only all those of *China*, but all whatever the best Kings, that almost ever were in the whole World. He lived in the zeal of Charity; sowed the seeds of Prayer; consulted frequently the highest Divinity; trampled vanity under his feet, gave himself to Fastings and Prayers to free his Subjects from calamities; and undertook all things with admirable prudence and conduct. But, as near as possible, we are to observe the *Chinique* phrase, with a celestial piety, and singular wisedome he was endued, all welcomed him, as the approaching Sun; and by all was expected with as much desire, as the thirsty fields expect clouds and rain: He was powerful, but acted just things only; Noble and rich, but not proud; moderate in habit; temperate in diet; loved simplicity in salutations and titles, Rich household-stuff he despised, Pearls and Diamonds contemned; Venereal enticings not vouchsafe an ear unto; adorned houses did not inhabit in; but wearing woollen garments, with the skins of Deer defended himself from cold. But, is not this intended, may happily some say, by just *Noah*, whom *Josephus* calls the Prince of the *Jews*, rather, than pious *Fauus*, the Prince of *China*? *De religioso potius viro, quam Ethnico Imperatore dicta putes*; of a man in holy Orders rather, than an Ethnick Emperour, you may think them to be spoken, saith *Martinius*.

M. Mart. Sin. hist. lib. 1. p. 36.

J. Nieuh. l'Amb. Or. par. 2. pag. 106.

M Mart. Sin. Hist. lib. 1. p. 37.

However we have not ended yet, and scarcely can end, his merits are famed to be such. For, he was of surpassing diligence, easie of access to all, never offended with the importunity of any; much less with any incivility, which through ignorance was committed in his presence. He readily heard the differences between his people, and decided them himself; his patience was not to be overcome; his affections not to be moved in treating of Affairs, and in a cool temper with a compassionately moderate voice gave judgment on Malefactors.

And though it is true that Monarchy was then in use amongst the *Chinois*, (For *Fabius Pictor* could not know more, than was then known, and perhaps might think the Terrestrial Globe contained no other Countries, than what were arrived at the *Romans* knowledg) the *desire* nevertheless of *rule*, the World being an Infant and harmless, *had not then folded it self about the hearts of men.* For our *Janus* either weary thereof, or contemning it retired, and confining himself to a solitary grove, lived there in the contemplation of Heaven and Heavenly things; and from the motions of the Cœlestial bodies made such observations, as that his Subjects afterwards became fully instructed by him, not only in the *Institution* of *Gardens*, and *Groves* for their devotions, but also in planting and husbandry of whatever kind was requisite for the benefit of mankind.

Being returned from his solitude (and whether under this solitude may not lie concealed, his going into the Ark, Time is to reveal, *it being*

ing questionable enough. For, *Post hæc*, saith *Martinius*, *i. e.* after his having given us the relation of the abatement of the waters) our *Janus* brought the *Chiniqué* Empire into a better, yea, a new and another kind of form, than formerly it had, ordaining Sacred Rites, Temples, and Sacrifices; constituting Laws both civil and criminal, and appointing several Tribunals of Justice, for the greater ease as well of the Subjects, as their Governours in succeeding times, which continue in full force even at this day. In sum, he presented all things as vertue required, with such a natural aptness, as if goodness had been born with him, *omnia virtute atq; indole quadam sibi congenitâ exequebatur*, being my Authors words. Whereby he filled *China* with his just and pious deeds, and all Ages with his memory; for he lives a reputed Saint amongst them at this day.

He disinherited his son *Chus*, for being (mark I pray) *Loquax & contentiosus*, a *Prattler* and stubborn, saying one thing, acting another, seemingly vertuous, really vitious.

After this, he deliberated of his own accord voluntarily, to make, whilst living, a resignation of his Government, and would have surrendred the same to the care of one *Sungous*, who though of high esteem for his abilities, pretending nevertheless that the charge was too weighty for him, rejected the same. And thereupon our *Janus* resigned his Dominion to *Xunus*, a right pious, but poor Countryman; who like *Numa* being invited to the Scepter from the plough, lives as yet no less famous for his vertues amongst

the *Chinois*, than *Numa* amongst the *Romans*, but for his valour much more. I cannot forbear to remember two principles of his; first, no father could be so wicked to whom his son owed not obedience; nor any man so impious, but by instruction and benefits might be induced to lead an honest and vertuous life.

Now *Martinius* and *Nieuhoff* by their late search find *Jaus* to have entred upon his Government over *China* about sixty three years before the flood, though *Semedo* in his time will scarcely allow him twelve. But whether twelve or five times twelve, they compute, that he lived both before and after the Deluge, from which that *Noah* only with his wife, and his sons, and his sons wives escaped, nothing is more certain. And therefore who this *Yaus*, *Jaus*, or *Janus* could be, *Noah* excepted, is not to be understood by me, unless happily any shall say, that the general Deluge happened long before the year of the World one thousand six hundred fifty six, which I conceive no sober man, if he be not *Samaritanized* will presume to think. For the *Samaritans* indeed by diminishing the generations of *Jared*, *Methusalah*, and *Lamech* come short of the *Hebrew* computation before the flood, and exceed it much more in the Genealogies of the Patriarchs after the flood.

We are here to observe likewise, that on such a subject as we now treat of, where the actions of an Antient people, before these days unto the *Europæans*, or more truly, saith *Martinius*, unto the universal World unknown, are to be enquired into, the more modern Authors are the most warrant-

M. Mart: Sin. hist. in Epist. Dedic.

warrantable. For heretofore their Hiſtories were reputed meer Fables, even by men of judgment, inſomuch as *Lodovicus Vives* (living about the time of their firſt diſcovery) writes, that he wonders how any man could ſpend his time about ſuch trifles.

Although their Hiſtories be true, Hiſtoriæ illorum, licet ſint veræ, ſaith *Voſſius.* For, ſince the *Tartarian* War, as if Divine Power had decreed, they ſhould be conquered to this end; *Their* diſcovery is generally compleated; *Their* Antiquity certainly known; *Their* Language plainly underſtood, ſo far in preſent at leaſt, as conduceth to our enquiry; *Time* being to make known the reſt. For, now free converſation is permitted, and full liberty granted to ſtudy in any of *Their* Libraries at pleaſure, and to buy and imprint any of *Their* Books; which when at firſt the Jeſuites began to collect, was by publique Edict prohibited. Inſomuch, that if we diligently make uſe of what is Providentially caſt upon us, we ſhall not only not need much longer to be inquiſitive wherein *Their* Learning conſiſteth, but alſo find their Language to be, as the moſt antient, ſo the moſt delightful and harmleſs, of all others at this day known throughout the World. *Hoc demum ævo Serum calamitas, Serum nobis dedit notitiam,* now at laſt in this our Age, the calamity of the *Chinois*, hath given us knowledg of the *Chinois*. As the ſame *Voſſius* hath it.

Iſ. Voſ. Æt at. Mun. pag. 45.

Id. pag. 46.

In what part of the World *Noah* built the Ark, the Scriptures are altogether ſilent; nor hath any approved Author, *Goropius Becanus* ſet aſide, written thereof. Only this we are aſſured

of, that the Ark was built, not in the North, or Northwest, but in that part of the World which lay East from *Shinar*: And to my understanding, saith Sir *W. Raleigh*, not far from the place, where it rested after the flood; for *Noah* did not use either Mast or Sail (as in other Ships) and therefore did the Ark no otherwise move, than the hulk or body of a Ship doth in a calm Sea. Also because it is not probable, that during those continual and downright rains there were any winds at all, therefore was the Ark little moved from the place, where it was fashioned, and set together. For it is written, *God made a wind to pass upon the Earth, and the waters ceased.* Gen. 8. v. 1. From whence it may be gathered, that during the fall of the waters, there was not any storm or forceable wind at all, which could drive the Ark any great distance from the place, where it was first by the waters lifted up. Thus far that Noble Gentleman.

Sir W. Ral. hist. par. 1. p. 93.

Goropius Becanus in his *Indo-Scythia* doth in maintenance of his opinion, that the Ark took ground upon the mountains of *Caucasus*, suppose, that *Noah* built the Ark near those mountains, because on those hills are goodly Cedars; and that to this place *Noah* repaired both to separate himself from the reprobate Giants, who rebelled against God and Nature, as also because he would not be interrupted in building of the Ark; to which also he addeth conveniency of Rivers to transport the Timber, which he used without troubling any other carriages. Whereby *Goropius* appears you see very careful to supply *Noah* with necessaries for so great a work;

and

and considering his giving so near a conjecture, as he doth, at the place where the Ark might rest, he had great reason to fortifie the same, with as many circumstances, as the quality of that Clime would admit.

But having discovered such manifest foot-steps of the Residence of *Noah* in *China*, after he withdrew from the corruption of the World, as that they far outweigh whatever supposal to the contrary; we must now wave *Caucasus*, and confidently affirm, that no Countrey in the habitable Earth could better furnish *Noah*, with all manner of conveniences, and every sort of materials proper for the building of such a Machine than *China*. For, if the Ark were made of Pine-trees, as the *Geneva* translation renders the word *Gopher*, then *Kircherus* will assure you, such Pine-trees are in *China*, that eight men can scarcely fathom them, and that thirty eight men may stand within the body of them. If according to the Rabbins of Cedar, then *Purchas* will tell you, that their store is such, as the *Chinois* use Cedar for funeral coffins and Tombs. If as the *Septuagint* of square timber, or as the *Latine* of smooth timber, then *Nieuhoff* affirms, that of all kind of trees for Carpenters work, such plenty, and of such several sorts is to be found within that Empire, that the number is beyond admiration incredible.

A. Kirch. Ch. Ill. par. 4. p. 185.

Purch. Pilgrim age, lib. 4. pag. 438.

J. Nieuh. l' Amb: Or. par. 2. p. 80

And as for conveniency of Rivers to transport the Timber, though without the use of other carriages, it could never be brought to be put in work, either by *Noah* or his Assistants; *Caucasus* must with *Goropius* his good favour give place

Id. par. 1. pag. 32. to *China*; for therein may be numbred no leſs, than an hundred and eleven Rivers, ſome of them reſembling Seas rather, than navigable ſtreams; ſo that, ſaith *Kircherus*, there is ſcarcely a field but is watered by them; whereby the whole Empire is almoſt every where paſſable by boat, ſaith *Martinius*. Whereas *Caucaſus* can boaſt of the ſpring-heads only of three, thoſe nevertheleſs very famous ones, *Indus*, *Hydaſpes*, and *Zuræ-drus*; and though *Oxus* is ſaid to have his ſpring on the North-ſide of *Caucaſus*, as thoſe other on the South; the mountains notwithſtanding are ſo inacceſſible, as no timber could any way by whatever humane help be tranſported from that part. But *Kircherus* by a late diſcovery finds *Indus*, together with *Ganges*, *Ravi*, and *Athec* the greateſt Rivers of all *India* to have their firſt beginnings in the mountains of the Kingdom of *Thebeth*, above one hundred leagues from *Caucaſus*, whereby *Goropius* for confirmation of his opinion, comes to be utterly deprived of the conveniency of the chiefeſt of all his Rivers.

A. Kirch. Ch. Ill. par. 4. p. 165. M. Mart. Atl. Sin. p. 6. Heyl. Coſm. pag. 796. A. Kirch. Chi. Ill. par. 2. p. 49

Beſides, as careful as he was, he hath wholly forgotten to furniſh *Noah* at Mount *Caucaſus* with pitch; for according to the peremptory command, *He was to* make the Ark, and pitch it within and without, with pitch. *Gen. 6. v. 14.* Whereof Sir *W. Raleigh* taking good notice, and well knowing the command being ſo poſitive, was not to be neglected, ſaith, " That the pitch " which *Noah* uſed, is by ſome ſuppoſed to have " been a kind of *Bitumen*, whereof there is great " quantity about the valley of *Sodome*, and *Gomor-* " *ra*, now the dead Sea or *Aſphaltes*, and in the Region

Sir W. Ral. hiſt. par. 1. p. 94.

" Region of *Baby'on*, and in the Weſt *India*. But I muſt with all reſpect nevertheleſs to ſo celebrated an Author, ſay, that the neareſt of theſe places from the *Caucaſian* mountains of *Ararat* is diſtant about ſeven hundred leagues, and therefore ſomewhat too far, as I conceive at leaſt, for *Noah* to tranſport ſuch quantities of *Bitumen*, as he was of neceſſity to uſe upon ſo important an occaſion. Now, of the great ſtore of pitch that *China* affordeth, no more aſſured teſtimony can be given, than *Their* multitudes of Shipping, and infinite number of Pine-trees; but that kind of pitch which theſe trees produceth, and which is to us ſo welcome; the *Chinois* have in little eſteem; But uſe and ever did, a bituminous or pitchy ſubſtance found in great abundance every where throughout *Their* Countrey, which they make up, as we do morter with the oyl of a certain fiſh, and therewith calk and dreſs their Ships. This pitch of *Theirs*, as *Gonſalez Mendoza* in his Hiſtory of *China* relates, is not only more tenacious than ours, but alſo breedeth few worms (a matter of no ſmall importance in thoſe Seas) and makes the timber endure like ſtone. So that one Ship of *Theirs* will out-laſt two of ours, and did they not build them thin, would laſt much longer.

G. Mend. hiſt. del Chi. lib. 3. pag. 167, 169.

Neither doth *Goropius* acquaint us, how *Noah* in thoſe barbarous and deſolate upland Countries confining *Caucaſus*, came by workmen to aſſiſt him; for himſelf and family, without the help of Angels, or the like miracle, could never of themſelves have accompliſhed ſuch a Fabrick. Whereas the natural ingenuity of the *Chinois* might

might not only give him assistance, but advise also, in what manner to put in work the directions that God had given him for building of the Ark; which if it were made in that part of the World which lay East from *Shinaar*, as most certainly it was, then no Countrey under the Sun can be found more Eastward from thence than *China*.

The Vines which grow about Mount *Caucasus*, are much celebrated both by Sir *W. Raleigh* and *Goropius*, they using them as a principal argument, for the resting of the Ark there. But if ever in any part of the habitable Earth the Vine grew naturally, it is in *China* in the Province of *Xensi* especially; but in *Xansi*, saith *Martinius*, are the most delicious grapes of all others in *China*; where in the City of *Pingyang* their never enough by them extolled Emperour *Yaus* resided. So that, as Sir *W. Raleigh* observes of *Noah*, he needed not *to travail far to seek out the Vine*; when it grew at his very door. But though they have Vines in all abundance, and such as yeeld most delicious fruit, the *Chinois* nevertheless despise the wine thereof, and drying up the grapes for Raysins make a wine of Rice, no less generous and noble than ours, steeping therein the flesh of Kidds, I know not, saith *Martinius*, with what Art prepared. It is highly esteemed by the *Chinois*, hath an excellent body, is very strong, and grateful to the taste and pleasant. They make it not of ordinary Rice; but a certain kind of it peculiar to their Countrey, which serveth only to make this liquor.

A. Sem. Rel. del Cin. par. 1. c. 1.

M. Mart. Atl. Sin. pag. 39, 41.

J. Nieu. l'Amb. Or. par. 2. p. 88.

And as for that, that *Goropius* saith, the Ark rested

rested upon the mountains of *Caucasus*, because of all others it is the highest mountain in the world; it is no argument at all; unless it could be made appear, that, as it is feigned of the *Argos*, the Ark had sence to direct it self, or *Noah* a rudder to steer it thither. It may as well be said, that it took ground on the Pike of *Tenariff*, which is conceived neither to yeeld to *Caucasus*, or any other whatever hill in the Universe for height. This we are certain of, that the Ark rested on the Mountains, and reason granteth it was such a Mountain, as, were it more or less high, after the abatement of the waters, the Ark first touched upon; and setling afterwards as they declined, firmed on the same. And therefore nor Scripture nor reason will allow, it should be the highest of all others.

However, if need require, *China* will afford us mountains of inaccessible altitude; for *Kircherus* tells us, That this Empire is adorned with immenerable hills; some of them being in regard of their immense height cloathed with perpetual serenity, others again covered with a continual obscurity of hovering clouds. The greatest and highest especially, the *Chinois* have in so great veneration, as that they are transported with no study more, than a vain observation of them, supposing all their felicity and fortune to consist in them. And why? because the Dragon, whom they make the Lord of felicity inhabites them. But in regard many things are now done whereof the original cause is hardly to be conjectured, I should, were it lawful for me to interpose herein, conceive rather, that this their imputing

A. Kir. Chi Ill. par. 4. p. 169, 170.

ting all their happiness and prosperity to their mountains, might at first proceed from the felicity and good fortune they attained, by their Ancestors being at the time of the flood preserved in the Ark upon such mountains; great deliverances having in all times, amongst all Nations, by several ways, with reference nevertheless to the occasion been commemorated. Thus the *Israelites* observed the Passeover, in remembrance that their forefathers were passed over, and saved, when all the first-born of *Ægypt* were slain. And I forget not to have read, That some are of opinion, the *Nemæan* Games were by the *Græcians* solemnized, because *Hercules* slew the *Nemæan* Lion, though others with more authority assert, they were solemnized in regard of the preservation of *Adrastus* and his Army, that in their march towards *Thebes* had all perished in the forest of *Nemæa*, if they had no been preserved by *Hypsiphile* who directed them to a fountain of water there. And those also are not wanting, that suppose the *Lupercalia* were instituted by the *Romans* in honour of *Pan*, when more probably they were instituted in memory that their Founders *Romulus* and *Remus* were saved by being suckled and brought up by *Lupa* the wife of *Faustulus*. And that, from the preservation of their Ancestors, as we said, this superstition of the *Chinois* may proceed, is not altogether unwarrantable, but attended with a most remarkable circumstance. For by their History it appears, that at the time when *China* was drowned, some people were saved upon the mountain *Fen* neer the City of *Kaocheu* in the Province

of

of *Quantung*. Which from *Martinius* you may receive thus. *Feu mons ad ortum urbis tantæ altitudinis, ut hunc eluvionis Sinicæ tempore, vertice super aquas eminuisse velint, in eoque homines aliquot salvos perstitisse & incolumes.* Hear the same confirmed by *Nieuhoff* also, *Si nous voutions croire le Chinois, nous dirions que Kaocheu, septiéme ville de Quantung, avoisine une montagne, nommee de Feu, qui pour sa hauteur incomparable servit d' Asyle, & deport à plusieurs hommes durant le deluge*; If we may credit the *Chinois*, they will tell us, saith he, that *Kaocheu* the seventh City of *Quantung*, hath adjoyning to it a Mountain called *Feu*, which being of incomparable height served for an *Asylum* and Port to several men during the Deluge. Now, why might not these, thus saved, be *Noah* and his family, though no mention of the Ark be made, or its taking Port there? Considering, that They only escaped the Deluge; that the *Chinique* Deluge was the same with *Noah*'s; and that by what means the memory of things, both before and at the flood, should be preserved amongst the *Chinois*, when all mankind was wholly destroyed, without having recourse to *Noah* and his family, is unknown. But my conjecture is scarcely delivered, when an objection is cast in my way.

M. Mart. At. Sin. pag. 139.

J. Nieuh. l' Amb. Or. par. 1. p. 89.

For it is now said, That if *Noah* lived in *China* before the flood, how could the Ark rest upon the mountains of *Ararat*, as the Scripture saith positively, it did; when *Caucasus* being a mountain of *Ararat* is distant from *China* at least four hundred leagues, and when the Ark having neither Sails to carry it, Oars to row it, nor current

rent to drive it, could, as hath been said, hull up and down only, as on a standing pool? And therefore it may be much more probable, that *Noah* both lived and built the Ark not far from the Mountains of *Caucasus*, where it took ground, as Sir *W. Raleigh*, and *Gorapius* have supposed. To this is answered, That in the Province of *Lycia*, a Region of *Asia minor* near the *Mediterranean* Sea, that ledge of Hills begins, which *Moses* calleth *Ararat*, now known by the name of *Taurus*, and which running through the lesser and greater *Asia*, not far from *Caucasus* meets with the Mount *Imaus*. Now, though the Antient Writers could trace the course of this Mountain no farther, yet later observations follow it to the wall of *China*; and find, that the main body of it, having held on an even course from West to East, and there dividing, one ridge bounds *China* on the West, and the other continueth on the North thereof, even through *Corea* until it encounters with the East Sea there. And this not only all the modern, and therefore perfect Geographical Descriptions of this extreme part of *Asia* will testifie, but hereof *Heylin* also, who hath been as diligent in the search thereof, as any, shall assure you: his words being; "*China* is "bounded on the North with *Altay*, and the East- "ern *Tartars*, from which separated by a conti- "nued chain of Hills, part of those (mark I "pray) of *Ararat*. Whereby it appears, that as *Ararat* had its *Caucasus*, so *China* had her *Ararat*, upon which the Ark might rest, as upon the mountains of *Ararat*, the Scripture saith positively it did. And it is not un-observable, the

Heyl. Cosm. pag. 796. *A. Kirc. Ch. Ill. par. 1. pag. 46.* *M. Mart. Ast. Sin. p. 1.* *J. Nieuh. l'Amb. Or. par. 1. p. 11. Ort. p. 105.*

Heyl. Cosm. p. 864.

Scripture

Scripture teacheth us, that the Ark reſted, not on the mountain in the ſingular, but on the mountains of *Ararat* in the plural. A manifeſt argument that *Ararat* was a general name, and had reference to the whole ledge of Hills, not to any particular mountain ſo called. As we even at this day both in diſcourſe and writing uſe in the ſame ſence to ſay, not the mountain, but mountains of *Taurus*; not the *Pyrænian* hill, but hills; not the *Alp*, but *Alps*. Neither muſt we forget, that if according to the *Hebrew* mode you caſt your eye from the right to the left, and admit *Taura* in the *Fœminine*, you ſhall find it will produce *Aruat*. And had *Goropius* lived to have peruſed our late diſcoveries, he would never ſo contrary to reaſon, have raiſed, I know not how changeable and violent winds to drive the Ark from the ſouth of *Paropamiſus* into the north to the beginning of *Caucaſus*, and then back to the ſouthward again, until at laſt upon the higheſt tops of *Caucaſus*, by great good fortune, he makes it reſt. Nor he, or our *Raleigh* troubled themſelves and Readers, with ſo many tedious Arguments about this Mountain as they have done, but without doubt, have concluded, that the Ark reſted on the mountains of *Ararat* confining *China*. In which Region *Noah* having lived before the flood, the Ark needed neither Winds, nor Sails, nor Oars, nor Current to tranſport it; but being born up by the waters, might in five moneths time, going upon them, be wafted by the weight of them only, let the pool be as ſtanding as you pleaſe, out of the plain Countrey of *China* below, to the adjoyning moun-

G. Bec. Indoſ. p. 476.

mountains of *Ararat* above, And thereby both sacred Scripture fulfilled, and prophane History certainly reconciled.

For, thus with the Scripture, *Nimrod* and his Troops might go from the East to the valley of *Shinaar*, as the very letter of the Text saith they did; whereas *Caucasus* bendeth into the North. *And as they journeyed from the East, they found a plain in the land of Shinaar, and they dwelt there.* As if the Providence of God had decreed, that the World should begin to be planted, even from the utmost extremity thereof, thereby to prescribe a rule to all after Ages; in what manner they ought to conduct and carry on their Plantations by degrees. Hence as it was with our forefathers, so by us in the setling of Colonies, it is still observed, to follow always the Sun, wheresoever it is free, and may without danger be done, lest otherwise the conduct of Nature should seem without cause to be resisted by us.

Thus with *Raleigh*, *Noah*, at first when he came down out of the Ark after returning thanks to God for his deliverance, might become an husbandman, no wanderer; *Nimrod* be six years in travailing from the place, where the Ark rested to *Shinaar*; and *India* the sooner inhabited by the way thither, whereby the vast numbers of the army of *Staurobates*, with which he encountred *Semiramis*, might have sufficient time to be propagated, and consequently exceed hers. Thus, with the same Author, *Goropius* and *Heylin*, the Ark might rest not far from the place where *Noah* lived,, without calling sometimes the North,

North, ſometimes the South winds to help, as *Goropius* doth; and *Noah* be ſetled in the Eaſt, and have well peopled all thoſe parts, which lay neareſt to him, before he ſent *Nimrod* and his Troop abroad to ſearch for other habitations. Thus with *Raleigh* alſo, might the ſons of *Joctan* left behind with *Noah*, orderly and quietly be planted in the ſeveral Regions of *India* beyond *Ganges*. Whereas otherwiſe, being, as is conceived, they were not born, till after the *Confuſion* of *Tongues*, they could not poſſibly paſs from *Babel* with their families, flocks, and herds of cattle into ſuch remote parts, through the interjacent Kingdoms, fully peopled, and after the diſperſion long before they could be of Age to wander, all full of wars and tumults. Thus with *Heylin* might *China* be planted before the reſt of the Adventurers went to ſeek new fortunes at the Tower of *Babel*. Thus, with *Martinius* might *Jaus* without ſcruple be *Noah*; this extreme part of *Aſia* wherof we write, be for certain inhabited before the flood; the Hiſtory of *China* preſerved in the Ark; and the people thereof arrive to the perfection of Arts and Sciences, ſo early as they did. Thus, with *Willet* might *Noah* without diſpute be exerciſed in planting of Religion, and doing moſt excellent works for the benefit of Mankind; Thus, with *Nieuhoff* might *Xenſi* be of juſt right the moſt antient Province of *Aſia*, and in memory thereof the Emperours of *China* keep their Imperial reſidence therein, ever ſince the univerſal Flood, till the reign of the family of *Hana*. Thus, with *Heylin* and *Martinius* both, might *China* unqueſtionably be peopled from

the cessation of the Deluge, before the Enterprise of *Babel*, and *Confusion* of *Tongues*. And thus may the Language of the Empire of *China* be preferred to all others.

And hereby we find, that Sir *W. Raleigh* had great reason to assert, That these Eastern parts of the World were the first peopled Countries after the flood, and planted before *Noah* sent *Nimrod* and his followers abroad upon new dis-

Heyl. Cosm. p. 870. coveries. And that *Heylin* might upon good grounds conceive, that *China* was primitively planted by some of the Posterity of *Sem* before the Undertaking at *Babel*" Which may probably " be concluded, saith he, from the extreme popu- " lousness of the Countrey, the many magnifi- " cent Cities, their Industry and Ingenuity in all " Arts and Sciences, not to be taught them by " their neighbours more ignorant in those things

M. Mart. Sin. Hist. lib. 6. p. 237 " than themselve. *Et sane totius Indiæ populos Sinis circumjacentes mere barbaros incultosque dixeris, si cum Sinis comparentur*: And verily, saith *Martinius*, you may say, that all the people of *India* confining *China* are meerly rude and barbarous, in comparison of the *Chinois*. And the reason, wherefore the farther East should be the more civil; Sir *W. Raleigh* hath long since told us, is, because it had *Noah* himself for an Instructer. But unto those Excellencies of the *Chinois*, we shall add their Antient Theology also.

A. Kirch. Ch. Ill. par. 1. pag. 3. CHINA of all Kingdoms the most vast and greatest, is, according to the late Geography environed on the East with the Oriental Sea, on the North separated from *Tartaria antiqua*, the Realms of *Niuche*, *Niulhan*, and part of *Tangia*

by

by a vaſt wall, of which had the Antients had knowledg, they would without doubt have celebrated amongſt their other Wonders of the World. On the Weſt it is ſurrounded partly with a ridg of moſt high hills, partly with the ſandy deſart of *Zamo*, and ſeveral Kingdoms; and on the South the Meridional Ocean with the Kingdoms of *Tunching*, *Cochin-China*, *Lao*, and others bound it. *Semedo* ſaith, it is as big as *Spain*, *France*, *Italy*, *Germany*, the *Low-Countries*, *Great Britain*, and all the Iſlands belonging to it. According to *Martinius*, it extends in Longitude about thirty degrees, from the Head or Ptomontory of the City of *Ningpo* (called by the *Portugals Liampo*) as far as to the *Amaſæan* or *Damaſian* mountains. The greateſt Latitude is from the eighteenth degree to the fortieth ſecond of the North Hemiſphere. Whereby, the figure of it, as *Nieuhoff* hath it, tendeth to a ſquare form, being four hundred and fifty German Leagues length, and three hundred and thirty in bredth. But in all this mighty Continent are no ſuch waſte grounds or un-habitable Deſarts as in other Countries, but full of goodly Towns and Cities.

A. Semedo Rel. del Cin. par. 1. pag. 20.
M. Mart. Atl. Sin. pag. 2.
J. Nieuh. l'Amb. Or. par. 1. pag. 41.

The Provinces of this Empire are fifteen, and in almoſt every one of them, more men fit for War to be found, than in all *England* and *Scotland*. Inſomuch, that if the firſt bleſſing conferred on Mankind both before and after the flood of *Encreaſe and multiply*, Gen. 1. v. 28. Gen. 9. v. 1. was ever to this day conſpicuous in any Nation under Heaven, it is manifeſtly viſible in this. For, by the Rolls in which the number of

People is registred, appears, that there are therein ten Millions, two hundred eight thousand five hundred sixteen families; and fifty eight Millions, nine hundred fourteen thousand, two hundred eighty four fighting men; besides, the Royal family, Magistrates, Eunuch's, Garrison-Souldiers, Priests, women and children, which are not numbred in the Registers of the Provinces. Thus *Nieuhoff* casteth up the account, from whom *Martinius* and *Kircherus* do not much vary. And therefore we need not wonder, that the *Portugals* at their first arrival in *China*, beholding such swarms of people in every place, demanded, if their women there brought forth nine or ten children at a birth.

A. Kirc. Ch. Ill. par. 4. pag. 167, 168.

And least such multitudes should be destitute of habitations, there are within the Empire one hundred and fifty Metropolitane Cities, surpassing all others in magnificence and reputation; and of a lesser degree, twelve hundred twenty six, all fortified with walls and ditches; besides Castles, Fortresses, Burgoises, Towns, Hamlets, Villages, of which there is no number. So that at the end of every mile at least, new and new habitations appear. All the Cities nevertheless are built after one form, *viz.* of a square figure, and he that hath seen one of them, may easily comprehend the manner of all the rest. The houses are for the most part of Timber, and generally of one story high, whereby as they avoid the wearying of themselves in ascending by stairs, so they take up much ground, what they want in height being fully recompenced by the length. They are, without rude, but within adorned

adorned with all manner of ſplendour and magnificence. Thus *Kircherus*.

But our *Heylin* more particularly proceedeth, finding *China* to be provided with five hundred ninety one Cities, fifteen hundred ninety three walled Towns, eleven hundred fifty four Caſtles, four thouſand two hundred Towns unwalled, and ſuch a number of Villages, that the whole Countrey ſeemeth to be but one City. Beſides, their dwellings on Shipboard, wherein whole families reſide, and where they buy, ſell, are born, live and die. In ſuch numbers, as that the queſtion may well be, ſaith *Kircherus*, whether more people live aboard their Ships, or in the Countries and Cities, thoſe eſpecially that are on the Sea-coaſts. And of Shipping ſuch multitudes they have, that the Rivers ſeem to be no otherwiſe covered with them, than the land with houſes; whence the *Chinois* uſe, by way of Proverb to ſay, that their Emperour is able to make a Bridge of Ships from *China* to *Malaca*, which are five hundred Leagues aſunder. And leaſt any that tow the Veſſels in courſe of Trade, ſhould be obſtructed or retarded in their paſſage, neither any Tree is ſuffered to grow, or other impediment permitted within five foot of the water-ſide. And the ſame order is obſerved for the better commoding of the highways to the uſe of Travellers.

Heyl. Coſm. pag. 864.

A. Kirch. Ch. Ill. par. 5. p. 216.

But I cannot moreover deſiſt from *Kircherus* his farther deſcription thereof. It is, ſaith he, of ſuch greatneſs of Power, that in the circumference of the Earthly Globe, a more mighty Monarchy, and more populous cannot comparable there-

Id. in Epiſt. Ded.

unto be found. The Kingdom of *China* alone, we may see so adorned with innumerable, and those most flourishing Cities, that if we should say, it were one entire Province, we shonld hardly say amiss. It is so furnished with frequent Towns, Castles, Villages, and places dedicated to their superstition; that if that wall of three hundred leagues in length, memorable in all Ages, were extended from Sea to Sea, all *China* throughout how great, how large soever, might not undeservedly be said to be one City, in which is found such infinite plenty of whatever is necessary for the life of mankind; as that, that which the wise industry of Nature hath here and there amonst other Kingdoms of the World dispersed, may all be summarily seen to be contained within this one only.

I could acquaint you also, that the revenue of their Emperour amounteth yearly unto one hundred and fifty millions of Crowns, and how it is raised, and disposed of; but I forbear, more important matters as to our present disquisition, calling on me to proceed unto their *Theology* of old, before they became infected with Idolatry.

Amongst all the Nations of the Universe, the *Chinois* have most avoided to be guided by the light of Nature, & least erred in the rules of their Religion; For, we know with what prodigious follies, the Descendents of *Cham* and *Japhet*, the *Greeks*, *Romans*, and *Ægyptians* heretofore stuffed their Divine Worship. When the *Chinois* on the contrary, have, from immemorable times ever acknowledged one only God, whom they name the Monarch of *Heaven*. And we may find, saith

Nieuhoff,

V. Nieuh. l'Amb. Or. par. 2. pag. 54.

Nieuhoff, by their Annals for more than four thousand years, that in this particular, there were never Pagans that less offended. Whereby the rest of their Actions are the more conformable to that which right reason requires. And herewith *Nicholaus Trigantius* in his Christian Expedition into *China* fully consents. N. *Trig. in Chi. Exp. apud Sin. lib. 1. p. 104*

But let us see what *Martinius* will afford us. Of the Great and first Author of things, saith he, there is amongst all the *Chinois* a wonderful silence, for, in so copious a Language God hath not so much as a name; oftentimes nevertheless they use the word *Xangti*, by which they signifie the Supream Governour of Heaven and Earth. This *Numen*, we may say, was the *Tetragrammaton* of the *Chinois*; *Deus Optimus Maximus* being, as is generally conceived, professed and adored by them of old under the name of *Xangti*. *Huic enim ut supremo numini sacra faciebant, fundebantque preces, nullis ad religionem excitandam simulacris aut statuis usi; quippe qui numen ubique præsens venerantes, illud extra sensus omnes positum, nulla crederent imagine posse mortalium oculis repræsentari.* For unto him as to the supreme God they offered sacrifices and poured forth their prayers, using neither Statues nor Images for stirring up their devotion; for in regard adoring an Omnipotent and Incomprehensible Deity, they believed he was not by the resemblance of any thing to be represented to the eyes of Mortals. Now by whom could this people be instructed in such divine principles as these, but by *Noah* or *Sem*? For certain we are that the *Hebrews* who descended from *Noah* and *Sem* held it unlawful M. *Mart. Sin. Hist. Lib. 1. p. 11.* Id. *lib. 4. pag. 149.*

to use the name *Jehovah*, except within the Sanctuary, when the Priest blessed the People, according to the Law, in *Num.* 6. *v.* 23. And that they were *not to make unto Him any graven Image, or any likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth*; we find in *Exod.* 20. *v.* 4.

But *Martinius* will conduct us farther yet. In these our days they worship a certain *Numen*, which what it is, they verily know not. As, the *Athenians*, I may add, had an Altar dedicated unto the unknown God, which as the Apostle instructeth us, was God that made Heaven and Earth. *Act.* 17. *v.* 24. But that of old, saith *Martinius*, the *Chinois* professed the true God, from the Doctrine delivered them by *Noah*, there is no doubt to be made. *Olim vero quin verum Deum agnoverint, ex doctrina Noë tradita dubium nobis nullum est*; Being his words.

M. Mart. Sin. hist. lib. 8. p. 333.

They have an opinion, that many go erring in the mountains that never die, and fly like Spirits ascending up to Heaven, when they please; which *Martinius* inclines to conceive is grounded on the History of *Enoch* and *Elijah*.

Id. lib. 4. p. 149.

They were not without some knowledge of CHRIST, as the Books written by their Philosopher *Confutius*, stiled the *Plato* of the *Chinois* is manifest; he being an Author of as sublime and profound Authority with them, as either *Plato* or *Aristotle* with us; and indeed more antient. *Confutium prævidisse VERBUM carnem futurum, idque non dubia ste præcepisse, quin & annum in Cyclo Sinico, quo futurum esset cognovisse*; *Confutius*,

Confutius, ſaith our Author, foreſaw that the WORD ſhould become fleſh, and not only confidently taught it, but knew in what year of the *Chinique* Cycle it ſhould come to paſs. (The Cycle of *China* to remember it by the way, containeth ſixty years, as the Olympiad of the *Greeks* did four.) And it is memorable, that their Emperour that reigned at the birth of CHRIST would not be called *Ngayus*, as his name was, but *Pingus*, which ſignifies *Pacificus*; by a wonderful Providence of God, that at the time that CHRIST the true *Pacifique* King came upon the Earth, the Emperour of *China* ſhould be called *Pacifique* alſo. *Id. lib.* 10. *pag.* 413.

I find in *Purchas*, that *Nicolao di Conti* relateth, that when the *Chinois* riſe in the morning, they turn their faces to the Eaſt, and with their hands joyned, ſay, *God in Trinity keep us in his Law*. But in regard it doth not fully appear that from Antiquity they have uſed the ſame, and that *Martinius* is ſilent therein, we ſhall not inſiſt upon it. *Pur. Pilgrimago, lib.* 4. *pag.* 460. *Nic. di Conti apud Ramuſ.*

To return therefore to *Confutius*, his uſual ſaying, and wherein he concluded, the higheſt perfection to conſiſt, was, *Ne facias ulli, quod pati nolis*, which is the Law and the Prophets. *And as you would that men ſhould do to you, do ye alſo to them likewiſe*. Luk. 6. v. 31. Mat. 7. v. 12. And though he flouriſhed before CHRIST above five hundred years, many of his off-ſpring nevertheleſs, are yet remaining and live in great honour, at this day; which is worthy obſervation it being not to be ſaid again of any family in any place under Heaven except in *China*: where indeed *M. Mart. Sin. Hiſt. lib.* 4. *p.* 137

deed many more like instances may be found, that especially of the now Princes of *Corea*, they being lineally descended from *Kicius*, who in the year one thousand one hundred twenty two before the Incarnation of CHRIST, had for his eminent learning, that Kingdom given him in reward by *Fans* the first Emperour of *China*, of the family of *Cheva*. Whereby it appears that the Posterity of *Kicius*, have in a continued succession enjoyed the Kingdom of *Corea*, two thousand seven hundred and ninety years.

Id Lib. i. *p.* 13, 14. The most learned Philosophers amongst the *Chinois*, make the *Chaos* the beginning and original of all things; out of which the highest *Immaterial* or spiritual *Being* created that, that is material. They hold also, that the World was created in the winter Solstice; the Heavens first, the Earth next, then living Creatures, lastly, Man. After the same manner, as *Moses* hath delivered. *Gen.* 1.

That the World shall be dissolved into the *Chaos*, from whence it came, and that before the dissolution thereof, there shall be great perturbation of all orders, and all things; with mighty Wars, insurrections of Kingdoms, and from thence publique calamities shall arise throughout the universal Globe, they are clearly of opinion. Now, how fully they accord with the words of our Saviour herein. *Matth.* 24. *v.* 6, 7. declares.

M. Mart. Sin. hist. lib. 1. *p.* 11. Add unto these, that in their Books they frequently assert, rewards to be decreed for vertue, and punishments for vice. But this seems only to relate unto the condition of our present life; for that they have any knowledge of the Judgment

ment hereafter, from *Martinius* appears not. The Antiquity of their *Theology* not conducting them so far. Yet nevertheless I find in *Trigantius*, that from all times they have made no question of the immortality of the Soul, speaking often of the dead, as living in Heaven, but of the punishments of wicked men in Hell, not a word. *N. Trig. in Christ. Exp. apud Sin. lib. 1. p. 105.*

The name of *Justice* they confine not to that vertue which is a constant and perpetual will of giving every man his due. But allow it such a latitude that every action consentaneous to reason is thereby signified. A true Maxime; for whatever is agreeable to reason, we may justly say to be just. And by the name of *Piety* they understand not the love only of God, their Parents, or themselves, but of all men universally. For, as they define *Justice* to be the law and conveniency of doing well; so *Piety*, the means and rule of loving well. A Divine Principle, for we are to love our neighbours as our selves; according to that in *Matth. 22. v. 39.* *M. Mart. Sin. Hist. lib. 3. p. 96.*

Now, this high Divinity of *Theirs* admits a particular reflexion. *H. Grotius* in his discourses of God and his Providence, as I find him Englished by *Barksdale*, *pag.* 18, *and* 19. tells us, That *Moses* his Books, wherein those Miracles are recorded, which at the *Israelites* coming out of *Ægypt*, and in the wilderness, and in their entrance into the land of *Canaan* had happened, are of certain credit; not only because the present *Jews* from their Parents, as they from theirs, and so forward until we arrive at those who lived in *Moses* and *Joshua* his time, by certain and constant Tradition have received those miracles, but

also

also, because there hath been a perpetual fame among the *Hebrews*, that *Moses* was commended by the Oracle of God, and made a Leader of his People; and because it is sure enough, that he was neither studious of his own glory, nor partial to his own Posterity. All which declares, saith *Grotius*, he had no reason to deceive us. Now, finding this *Theology* of the *Chinois*, not by tradition, and a perpetual fame, but in Books successively written from Age to Age, ever since the universal Deluge, above seven hundred years before *Moses* was born, to be equally agreeable and consonant to what CHRIST himself and *Moses* hath taught us, and what we profess. And that in writing of these Books, the *Chinois* were neither studious of their own glory, nor partial to their own posterity, which declares they had no reason to deceive us. I see no cause to doubt, but that they received this *Their Theology*, *ex doctrina à Nöe tradita*, from the doctrine taught them by *Noah*, as *Martinius* from their Books hath positively affirmed. Considering withal, that *Noah was a just man, and perfect in his generations, and Noah walked with God.* Gen. 6. v. 9.

Usserii Chron. pag. 47.

As for Their policy in government, I shall chiefly observe what *Kircherus* delivers. That if ever any Monarchy in the world was constituted according to political principles, and dictates of right reason, it may be boldly said that of the *Chinois* is. For therein every thing is found disposed in so great order; as that whereas all matters are under the rule and power of their *Literati*, or wisemen; so also hardly any thing is transacted throughout the whole Empire which depends

A. Kirch. Chi. Ill. par. 2. p. 115

depends not upon them; neither can any man attain to any degree of Honour, that is not very richly learned in their Letters and Sciences. In a word, their Kings may be said to be Philosophers, and their Philosophers, Kings; and they order every thing, saith *Semedo*, in such manner, as may most conduce to good government, concord, peace, and quietness in families, and to the exercise of vertue: Insomuch he tels us, that so great an Empire seemeth to be but, as it were, one well governed Convent. *Al. Sem. Rel. del. Cin. par. 1. cap. 18.*

Their first form of Government, until the time of their Emperours was paternal, as is written of *Abraham* and *Lot*. But no credit is given to whatever their History relates, during this form of rule. For the *Chinois* themselves, as hath been said, suspect the credit of their Annals before the reign of their Emperour *Folmis*, as containing those things, that are for the most part ridiculous and false. *M. Martin. Sin. hist. lib. 1. pag. 12.*

Their first Emperours were elective, but about the year before CHRIST two thousand, two hundred, and seaven, which according to the Hebrew or vulgar computation, and which with our *Chinique* Authors we follow, was forty four yeares before the Confusion of Tongues, they began to rule by hereditary right; and for numerous successions after the flood were not Idolaters, but Adorers of the true God of Heaven and Earth; and were Priests also, and offered sacrifices to him; as no question from the Example of *Noah* they had learned; and as the Patriarchs *Abraham*, *Isaac*, and *Jacob* were afterwards accustomed to do. For, it was not lawful, saith *Martinius*

Martinius, for any to officiate in *sacris* but the Emperour; nor for any to be invested with the sacerdotal dignity, but he that swayed the sceptre, so highly have they ever reverenced their sacred matters. Neither was Idolatry known unto them, till after the birth of CHRIST, when for many Ages preceding, the whole World had followed Idols; for, the Offspring of *Cham* derive their Idolatry even from the time of *Noah*; and the *Israelites* themselves had deserted God above one thousand years before. But *Corruptio optimi pessima*, for after the *Chinois* fell into Idolatry, neither *Babylonians*, *Ægyptians*, or *Greeks* were ever more superstitious, nor ever had more Deities, than they.

Purch. Pilgrimage, lib. 1. pag. 67.

Casting off their antient Theology, they entertained that error of the Eternity of the World; with which, as *Martinius* informeth us, together with the worship of Idols, they were, in the sixty fifth year after CHRIST, infected by an *Indian* Philosopher that crept into *China*, as *Xaverius* the Jesuit, to propagate the Gospel among them, did of late times. But as the *Jews* at this day hold it a sin to pronounce *Jehovah*; so, their present Idolatry notwithstanding, the *Chinois* at this day hold it hainous for any, but their Emperour to sacrifice to *Xangti*; insomuch that they put those to death that attempt the same. But this their antient knowledg of, and constant perseverance in the worship of the true God requires as yet, a more serious consideration; For we find in *Josephus* that *Noah* at his coming forth of the Ark offered a sacrifice of Thanksgiving unto God for his deliverance, but

M. Mart. Sin. Hist. lib. 1. p. 11.

Bayl. Pr. of piety. p. 19, 20.

M. Mart. Sin. Hist. lib. 1. p. 48.

Jos. Ant. Jud. lib. 1. cap. 4.

read

read nothing more of any such worship, till the dayes of *Abraham*; who we are taught, was by God himself peculiarly chosen, and called thereunto; *Gen.* 12. And who, saith the same *Josephus*, first of all did most manifestly preach and prove, that there was but one God, Governour and Maker of all things. *Id. cap. 8.* When as in *China* one God, by whom all things are governed and preserved, was not only adored, during all that time from *Noah* unto *Abraham*; but also hath continually from *Abraham* to this very day, been adored amongst them; their *Literati* especially. So that had this extreme part of *Asia* been discovered in the time of St. *Augustine*, he might have assigned far larger bounds to his City of God, and *the Tents of Sem*, than otherwise he hath done.

That which *Aristotle* hath delivered of the People of *Asia*, is verified in the nature of the *Chinois*: We *Europeans* exceed them in point of valour, They us in subtlety of invention. They are wise, politique, and upon suddain emergencies most acute and resolute. Laborious also they are and industrious, and suffer not any one thing that is useful to be lost. For notwithstanding their great abundance of all precious commodities, they collect and keep together the most vilest and basest rags whatsoever, the bones of Dogs, Hens feathers, Hogs hairs, yea all sorts of most filthy and stinking excrements, and make good merchandize of them. Their fineness of ingenuity is oftentimes perverted; for, they take great pleasure to outwit, and craftily cozen others. But they are professed enemies to sloth and idleness, and where the least hope of gain appears, *M. Mart. Atl. Sin. p. 5.*

Id. pag. 7. pears, they think no pains too great to obtain it. They are healthful and strong, very agile, nimble, and of a lively spirit, and in some places contend with *Europeans* for whiteness of complexion, and are much conformable to them, if the flat nose, thin beard, prominent and long eyes, and broad face be excepted. All both men and women delight in long and black hair on the head. The women generally are low of stature, but in countenance both generous and elegant. The chief grace and beauty of a woman they attribute to the smalness of her feet. Wherefore, as soon as they are born, they swaddle and bind them with fillets so streightly, that they can never after grow. Insomuch that some of them in bigness scarcesly exceed Goats or Calves-feet. A ridiculous verily and strange folly in such a polite people, to whom if an *Helena* were brought, they would arraign her of deformity if her feet were greater. So that their women endure willingly that kind of torment, that they may appear the more amiably pleasing to the men.

The first Arts of the *Chinois* were the Mathematiques, Astrology, and Astronomy, of which that they might receive the Elements from *Noah*, I conceive none will suspect, the progeny of *Seth* before the flood having made such progress therein, as that by writing they communicated to posterity what they had fouud out concerning them. *Inde constat scientiam primam apud Sinas Mathematicam fuisse, atque a Noe ad posteros quasi per manus propagatam*; whereby it appears, saith *Martinius*, that the first science amongst the *Chinois* was the Mathematical, and from *Noah*

M. Mart. Sin. hist. lib. 1. p. 17.

to

to their Posterity delivered as it were by hand.

They delight in no Art more, than Agriculture and Planting, nor ever from all Antiquity did; and are to admiration expert therein. Insomuch that without prejudice to other Nations it may be affirmed truly, they exceed all people in the World, and are so indefatigably diligent, laborious and expert therein, that throughout all the *Chinique* Empire, there is scarcely one hands bredth of ground to be found unmanured or barren, that either by Nature is, or by Art can be made fertile. And therefore no wonder that such multitudes of people are fully supplied with all manner of Provisions: Nor that they should be so expert, since that *Noah* was an husbandman and taught them. The ninth part of the land is the Emperour's; for, upon settling any new Colony they always made an equal division, allotting to every family alike proportion, which they subdivided again into nine parts, whereof that in the middest was the Emperours. Whereby as the safety of the Emperour lay in the hearts of his Subjects, so his lands also lay in the heart of Theirs. *M. Hist. Sin. lib. 8. pag. 330.*

Their Physick consists in the knowledg of Plants and Herbs, of all other undoubtedly the most safe and secure, and most agreeable to the constitutions and complexions of Mankind. And they are so learned and expert herein, that they say one of their Emperours having in the space of one day found out sixty several sorts of poysonous simples, in the same day likewise found out, as many other Herbs, as were Antidotes *M. Hist. Sin. hist. lib. 1. p. 24.*

against them, whom therefore they call the Prince and Author of Physicians at this day. But our *Europæans* find their profit too easie by consulting *Galen*, to trouble themselves with so great study, as this kind of practice requires. *Ours* talk, *Theirs* cure, saith *Martinius*. Their Physicians, saith *Kircherus* also, being learned by Tradition (traditional practice, are his Authors, *Martinius* words) are famously skilful in the knowledg of Pulses, whereby the causes, effects, and symptoms of Diseases are admirably discovered by them, and agreeable remedies accordingly applied. They never write any receipt, but give the Medicine themselves unto the Patient whom they visit, and whom at their coming they never ask where his pain lieth, whether in his head, stomack, or belly, but feel his pulse only with both their hands leaning on a pillow, or some such other thing; and so observe the motion of it, for a good while, and from thence declare what the Patient aileth; the learned Physicians seldom failing therein.

A. Kir. Ch. Ill. par. 4. p. 169.

A. Sem. Rel. de la Cin. par. 1. c. 11.

Poetry is of high Antiquity amongst them. But it is far different from that, that is in use with us; For, they stuff not their works with Fables, Fictions, and Allegorical conceits, such as when the Authors Poetical rapture is over, himself understands not. But in *Heroick* verse chant forth instructions for their Princes to govern justly, their Ministers of State to rule under them uprightly; and their Subjects to obey them loyally: and in such manner composed withal; that they infuse terrour into the bad, and are a spur to the good to live vertuously and well. Other Poems they

M. Mart. Sin. hist. lib. 4. p. 111.

have

have which are the ſubject of Natural Philoſophy; and others again, which treat of Love, not with ſo much levity nevertheleſs, as ours, but in ſuch chaſte Language, as not an undecent and offenſive word to the moſt chaſte ear is to be found in them. And which is more, they have no Letters whereby to expreſs the *Privy parts*, nor are they to be found written in any part of all their Books; which cannot be ſaid of any Language under the concave of Heaven, beſides. Now, why may not this more than remarkable ſilence proceed, out of the deteſtation of that ſhame, which *Noah* received by the diſcovery of his nakedneſs, as a reproach throughout *Their* generations to be for ever buried in oblivion? And be the cauſe alſo, why Wine made of grapes ſhould be odious to them? So that heretofore the Jeſuites were enforced to have the wine which they uſed in their Ceremony of the Maſs from *Macao* at exceeding charge, labour, and no leſs peril; leſt, as it were, it ſhould be diſcovered. But, now they procure it from *Xanſi*, to adminiſter in ſuch Provinces, where otherwiſe it is not to be had. It is obſervable likewiſe, that he, who during the reign of *Yuus*, found out the way to make wine of Rice, was baniſhed for his induſtry; and though ſevere puniſhments were by publique edict decreed againſt all thoſe that either made or drank it, nevertheleſs from this kind of liquor they could never be induced to refrain, ſuperſtition might perſwade them to deſpiſe the *One*; no Policy could compel them to forbear the *Other*.

A. Sem. Rel. de la Cin. par. 1. cap. 11.

M. Mart. Sin. hiſt. lib. 1. p. 54.

As for Moral Philoſophy, their Anceſtors had theſe five Cardinal Vertues, *Piety*, *Juſtice*, *Policy*, *Pru-*

A. Sem. Rel. de la Cin. par. 2. cap. 29.

Prudence, *Fidelity* in such high esteem, as that all their most antient and fundamental Laws were framed out of them, neither are they in less account amongst them at this day, than in times of old. We will take leave to repeat them, as they in their own Idiom express them, thus, *Gin*, *Y*, *Li*, *Chi*, *Sin*.

Gin, they say, signifies *Piety*, *Humanity*, *Charity*, *Reverence*, *Love*, *Compassion*, which after this manner they explain, *To* esteem ones self less than others; *To* be affable; *To* succour those that are afflicted; *To* help those that are in necessity; *To* have a tender and compassionate heart; *To* bear good will towards all men; *To* use all this more particularly towards their Parents.

Y, according to their doctrine is *Justice*, *Equality*, *Integrity*, *Condescention* in all things reasonable and just; hereby the Judge is, *To* give every man his own. The rich man, *To* take heed he presume not on his wealth; and *To* give some part of it to the Poor; *To* adore, as *Martinius* hath it, the Supreme Emperour of Heaven and Earth; *Not* to be contentious; *Not* to be obstinate; *Not* to oppose what is just, and conformable to reason.

Li, as they expound it, is *Policy*, *Courtesie*, to honour and reverence others as is fitting, which they say, consisteth, *In* the mutual respect one man is to bear another; *In* the mature consideration and circumspection which is to be used in managing of affairs; *In* the modesty of outward deportment; *In* obedience to Magistrates; *In* being gentle to young men, and respectful to old.

Chi, after their Philosophy, denoteth *Prudence*,

dence, Wisedom; the which they place, *In* reading of Books, *In* studying of Sciences, *In* being perfect in the liberal Arts; *In* the knowledg of matters of Antiquity; *In* the good intelligence of modern affairs; *In* observing well what is past, thereby the better to regulate the present and future occasions; *In* discerning right from wrong.

Sin, they say, is *Fidelity*, *Verity*, it consisteth in a sincere heart, and real intention; *To* do only that which is good; *To* imitate what is just; *To* make their words aad works, and that which is hidden within, to that which appeareth outwardly, agree.

As they have these five Cardinal qualities, so they reckon up five principal degrees of Humane Society, The *King* and *Subjects*; the *Husband* and *Wife*; *Father* and *Son*; *Elder* and *Younger Brothers*; and one *Friend* to *Another*. The *King* is to observe towards his *Subjects*, *Love*, *Vigilancy*, and *Clemency*: and the *Subjects* towards the *King*, *Loyalty*, *Reverence*, and *Obedience*. The *Husband* towards his *Wife*, *Love*, *kind usage*, and *union*: *She* towards her *Husband*, *Fidelity*, *Respect*, and *Complacency*. The *Father* towards his *Children*, *Love* and *Compassion*; They *toward* their *Father*, *Obedience* and *Piety*. The *Elder Brother* towards the *Younger*, *Love*, and *Instruction*; The *Younger* towards the *Elder*, (that is, to all their *Brothers* that are *Elder* than they) *Observance* and *Respect*. *Friends* towards *one Another*, *Love*, *Faithfulness*, and *Sincerity*. And as for degrees of lesser ranck appertaining to visits, entertainment of guests, civil and modest behaviour, and what belongeth *M. Mart. Sin. Hist. lib. 4. p. 148*

to the decent composure of the body, they enumerate no less than three thousand, of all which in their Books, they treat most largely.

And for better propagation of Learning their Emperours erected *Publique Schools*, and *Academies*, that their Subjects might be instructed, in whatever Arts and Moral Vertues; whereby from their childhood growing up to the elegancy of most excellent abilities; they were indued with observance to their Elders, and duty towards their Parents; who with all the most submissive reverence, were ever; and still are honoured by them; not only during their lives, but after death likewise; so that no People under the Sun with more regret, and greater ceremony condole the loss of their Parents, than the *Chinois*; Never for three years together after their deaths, stirring out of their doors; never sitting in a chair, but on a little stool; never lying on a bedstead, but the floor; never drinking any of their wine, eating flesh, using any baths; or, if you will believe them, lying with their wives; nor ever, during that time transacting any publique Affairs, whatever Office of State they are entrusted with, even from the Emperour to the meanest degree of Magistrates. This being done by them, saith *Martinius*, that from the respect which the living give unto the dead, their children may learn in what manner living Parents are to be respected. As if their first Founder had taught them, *Honour thy father and thy mother, that thy days may be long upon the land, which thy Lord thy God giveth thee.* Exod. 20. v. 12. And certain it is, that throughout their whole Empire, they are generally

A. Sam. Rel. de la Chin. par. 1. cap. 16.

M. Mart. hist. Sin. lib. 9. pag. 378.

generally known to live a long and happy life. We read, that there have been thoſe amongſt them, whoſe bones were twelve or thirteen Cubits long, and that they lived one thouſand years and more; which if ſo, it muſt be before the flood. But in regard this ſeems to ſpring from Tradition only, if according to *Nieuhoff* it be looked upon as a vapour of the *Chinois*, and that with him we admit it into the rank of Fables, yet the reaſon that he gives for its untruth, doth not hold good againſt it. For, he ſaith, the Holy Scripture tells us, that not one of the men of the firſt Age of the World lived unto a thouſand years. Now that there were Giants both before and after the flood is manifeſt, *Gen. 6. v. 4. Deut. 3. v. 11.* And though we find *Methuſalah* to have lived nine hundred ſixty nine years; nevertheleſs, that he was the longeſt liver of all the men of the firſt Age of the World, we need not grant, neither is he by *Moſes* preciſely ſo recorded to be. Indeed as to thoſe ten generations, that from the Creation to the Deluge proceeded from *Adam*, by the line of *Seth*, with their ſeveral Ages, we muſt acknowledge it to be true, but whether thoſe ſeven of the line of *Cain*, or any of their Progeny outlived any of thoſe of the other ten, is not expreſſed in Sacred ſtory. And it will ſeem more probable, ſaith Dr. *Brown*, "That of the "line of *Cain*, ſome were longer liv'd than any "of *Seth*, if we concede that ſeven generations of the one, lived as long as nine of the other. That *Adam*, who never was ſo young as any, was older than all, is conceived by learned men. "And if the uſual compute will hold, that men

A. Sem. Rel. de la Cin. par. 1. cap. 14

F. Nieuh. l'Amb. Or. par. 1. pag. 122.

Dr. Bro. Pſeudod. Epid. lib. 5. pag. 255.

" are of the same Age which are born within " the same year, *Eve* was as old as her husband " and Parent *Adam*, and *Cain* their son coeta- " neous to both. However, certain it is, that the *Chinois*, in vigour and perfect health, live commonly unto seventy, eighty or an hundred years of Age.

The loss of Parents amongst them is not so much condoled by their children, but that children are as dear unto their Parents, from whence it proceeds, that their Nobility are so averslly disposed that the Emperour should marry any of their daughters, because when once setting foot within his Palace, they are eternally deprived of their sight. Hence, if beautiful, they conceal them from publique view, lest more than ordinary notice should be taken of them, and information given accordingly to the Court. And hence, the Emperours wife comes generally to be of the meanest of the people; not her extract, but beauty being respected. And it is a Maxime with their *Literati*, that to deprive a father of his child, is to take away a beam from the Sun, the source from the Fountain, the member from the body, and the branch from the tree. Thus, for fatherly affection and filial piety, *China* may give example to all Nations of the World. The union is reciprocal; the Parents indulge their children, and the children esteem no time more unfortunate, than that same hour, which gives beginning to the fatal period of their Parents lives.

M. Trig. in Christ. Exp. apud Sin. lib. 1. p. 83.

In their Marriages they seem to have much Analogy with the *Hebrews*. For as in the Law of

of *Moſes*, Levit. 18. *Theſe* were prohibited to marry within certain degrees of conſanguinity; ſo, by the Laws of their Forefathers, our *Chinois* were not to wed any of the ſame name, which to this day they obſerve: Again, as the *Chinois* have been accuſtomed to have two ſorts of wives, a matrimonially wedded wife, and a Concubine, both of them accounted lawful; ſo, the *Hebrews* had two ſorts of wives, a wife married with nuptial ceremonies, and a Concubine, both of them reputed lawful. As the wife of *Theſe* was as Miſtreſs, and the Concubine as an hand-maid or ſervant; ſo, the Concubine of *Thoſe* was in ſubjection to the true wife, and as a ſervant upon ſeveral occaſions ſerved her. Alſo the children by both wives were held legitimate in either Nation. As likewiſe when the Concubine had brought forth a ſon, the wife might, if ſhe pleaſed ſend her away, as *Sarah* did *Hagar*, Gen. 21. v. 10. But in *China*, where all theſe rituals are ſtill obſerved, the Child ſtays behind, acknowledging only for his mother, his fathers lawful wife.

A. Sem. Rel. de la Cin. par. 1. cap. 15. T. Godwin Ant. Jud. lib. 6. cap. 4

The Widows of the *Chinique* Gentry are generally inacceſſable to a ſecond marriage. And their Virgins that by an untimely death have loſt their Lovers, forſaking all worldly pleaſures retire commonly into the deſart mountains, leading in them a moſt deplorable and lamentable life, never by any allurements of their Parents or Friends to be reclaimed, until either Lions or Tigers intomb them in their bowels. But although as well their Virgins, as Widows are thus chaſtly reſolved. Barrenneſs in wedlock nevertheleſs,

nevertheless, is, by them as with the *Hebrews* placed in the number of their chiefest calamities, not only by their Kings and Rulers, but also by the meanest of the people. And to be enforced to depart, with the inheritance belonging to their Ancestors, is, they conceive the greatest misery that can befal them.

We read of *Solomon*, that he prayed to God, to give him an understanding heart. 1 *Reg.* 3. *v.* 9. How nearly the First and Antient Emperours of *China* may example this, let their History declare; For, being now upon their marriages, I shall only instance the prayer of a *Chinois* imploring a blessing upon his. In the Province of *Honan*, saith *Martinius*, one called *Tetriang* being to be married, is thus reported to have invoked Heaven; *I require not Riches, nor Pleasures, neither therefore would I take a wife, but pray for good children only.* And by his wife he had three sons, which all proved most learned Philosophers, and just Governours. His memory remaineth not only in their Annals, but by a stately monument erected to his honour.

M. Mart. Atl. Sin. p. 62.

As for interrment of their dead, the *Chinois* have always used to bury every one in the place of the sepulture of his Progenitors, be it never so remote from that Territory where he dies; which happeneth oftentimes to their Rulers, who being not to be advanced to the Government of any place, within that Province where they were born, are sent to command in several other parts of the Empire; and therby many times departing this life out of their own Countrey, are upon that occasion brought home, and buried

A. Sem. Rel. de la Chin. par. 1. cap. 16.

tied therein. As the body of *Jacob* was translated out of *Ægypt* upon the same account, *Gen.* 50. *v.* 7. and buried in the same sepulcher, wherein these five *Abraham*, *Isaac*, *Sarah*, *Rebekah*, and *Leah* were laid, himself making the sixth; the first Letters of all their names being contained in that one name of ISRAEL. so likewise were the bones of *Joseph* carried up out of *Ægypt*, and inhumed in *Sychem* in the land of *Canaan*, Exo. 13. v. 19. where in like manner the other Patriarchs were buried; *Act. 7. v.* 16. And even by the modern *Jews* this custome is observed at this day from a conceited opinion; "That if an "*Israelite* be buried in any strange Countrey out "of the promised land, he shall not be partaker "so much as of the Resurrection, except the "Lord vouchsafe to make him *hollow passages* un- "der the earth, through which his body by a con- "tinual volutation and rolling may be brought "into the land of *Canaan*. Wherefore from *Italy*, and other places where they are tolerated, I have heard, that oftentimes they fraight whole Ships with coffins of dead bodies, which are transported to the Ports of *Syria*, and thence conveyed into *Judæa*, and there interred. *T. Godwin Ant. Jud. lib. 6. c. 5.*

Furthermore, the *Chinois* observe the New and Full Moon-days with great ceremony, and reckon the year by the Moon like the *Hebrews*; nearly relating to whom, they have many more observances and institutions customary with them. Amongst others the like Commandments which they print, and set up on the posts of their doors towards the street; *As not to kill*; *not to steal*; *not to lie*; *to honour Father and Mother*, &c. *Semedo* indeed, *A. Sem. Rel. de la Cin. par.* 1. *cap.* 29.

indeed thinks these not antient, but that from all Antiquity, till their falling into Idolatry, they were not to make the resemblance of any thing in point of adoration, *Martinius* hath fully assured us. And how antient soever the rest be, upon every day of the New and Full Moon, a little before Sun-rising, at one and the same hour, they make solemn publication of them, in all the Cities, and all the streets throughout their whole Empire.

M. Mart. Atl. Sin. p. 71.

In the Province of *Suchuen* the same *Martinius* relates a memorable thing to have hapned. For they write, saith he, that a certain woman, walking by the side of the river *Chocung*, which runs by the City of *Kiating*, perceived a reed in the water, from whence a voice proceeded, and taking it up found an infant lying therein (for the reeds or Canes in *China* are about the bigness of little vessels) which she carried home and brought up, and which not long after was called *Yelang*, and in those parts that tend into the West, gave beginning to the Kingdom of *Yelang*. And was not *Moses* found after the same manner in an Ark of bulrushes, taken up and educated by the daughter of *Pharoah*? And what an high Princedome he afterwards attained, we all know.

What should I say of the conversation of the *Chinois*? It inchants their familiars rather, than delights them. What of their Entertainments? They are stately and magnificent, and performed so silently, and in such goodly order, as is not by any pen to be expressed. What of the education of their Children? It makes all those admire that see them, being not brought up to wantonness

nesse of speech, ostentation in habits, alluring enticements, to liberty and pleasures; but unto duties beseeming their sex and condition; not knowing what either arrogancy or impudency means. So that their daughters not bring portions to their husbands; but their Husbands provide all things whatsoever that are needful for them. What of their servants? When every one, even the meanest, with due respect and awful silence, knows how to do, and doth it. What of the disposition of their Natures generally? Since, enjoying all kind of the most wealthy commodities, by which they might infinitely enrich themselves, they sell them at inconsiderable prizes, desiring food and raiment only, as *Jacob* did, Gen. 28. v. 20.

We might acquiesce here, and now insist no longer on particulars, these being sufficient to declare, that *China* is the most antient, and in all probability, was, the first planted Countrey of the World after the flood. But in regard it is much to be presumed that as wel *Asia* as *Europe* is extremely indebted to this industrious Nation; from which as from the fountain they have drained all their chiefest Arts and Manufactures, somwhat more of their ingenuity is yet remaining to be said. For the *Chinois* invented and have had in use amongst them, the Loadstone and compass for Navigation, above eleven hundred years before the birth of CHRIST. An undoubted argument that the use thereof being so long time since found out by the *Chinois*, hath from them in mine opinion, saith *Martinius*, been brought into other Countreys. *M. Mart. Sin. Hist. lib. 4. p. 106*

The

Id. lib. 8. pag. 334. The making of paper the beſt undoubtedly of the World, was invented by them, above an hundred and eighty yeares preceding CHRIST, before which time they uſed the barques and leaves of trees; and until they had invented ink, with a bodkin or ſtile of iron dextrouſly formed their Letters. They writ alſo many things on Lamins or plates of mettal, and alſo on veſſels of molten mettal, of which there are ſome yet remaining, which are held in no ſmall eſteem by the owners, and all that ſee them. But now they uſe paper, which is of ſo many ſorts, and in ſo great abundance, that I am perſwaded, ſaith *Semedo*, *China* in this exceedeth the whole univerſe, and is exceeded by none in the goodneſs thereof.

A. Sem. Rel. de la Cin. pa. 1. cap. 6.

M. Mart. Atl. Sin. p. 107. The making of Ink is amongſt their *Literati* a liberal Art, as all things elſe that appertain to learning; and it is made by them of the ſmoke of oyle, after the ſame manner poſſibly, as we do waſhing colour of the ſmoke of wood; and being not liquid but ſolid, they prepare it much after the like way, as our Painters do colours; for they grind it on a ſmooth ſtone, diſſolve it in water, and then uſe it, not with a pen but penſil made of the flocks of an Hare, ſo that whereas antiently, (as was remembred) they writ with a ſtyle of iron, they may now in regard of their penſil be ſaid to paint rather, than write their Characters. This Ink is uſually brought into *Europe*, and the Letters, which we ſee, formed thereon, (for it is caſt out of an oblong or parallelogram mould,) are verſes in praiſe thereof, the workmans name being added.

The Art of Printing which had its original among

among them about the fiftieth yeare after CHRIST, we owe unto their ſtudies alſo. Their manner is thus, they cut their Letters with an inſtrument of iron, as we do woodprints, upon a piece of Pear-tree, or ſome ſuch other ſmooth wood, lightly gluing the written copy thereon, whereby their books are free from all Errata's. They are very dextrous at it, and will cut an whole ſheet, as ſoon as a Compoſer with us can ſet one, and one man will print off fifteen hundred in a day. This commodity they have alſo, that they may be laid by for as many impreſſions as they pleaſe, and in the mean time print off, no more copies, than they find ſale for, both which advantages are wanting in our manner of Printing. *M. Mart. Sin. Hiſt. lib. 8. p. 353.*

One of their Emperours by the means of Chymiſtry, found out that thrifty and frugal way of killing of men, by the invention of Guns and Gunpowder. But the time when, I find not in any Author. Their ſtore of Powder is very great; in the uſe of their Guns they have little skill and leſs delight; but in making Fire-works are moſt curiouſly artificial, repreſenting Trees, Fruits, Battles; with what not other rarities. About which at the ſolemnity of the New year, we have ſeen, ſaith *Trigantius*, at *Hanking* more Powder ſpent in one moneth, than for two years would ſerve for continual War. *J. Nieuh. l'Amb. Or. par. 2. pag. 30.* *N. Trig. in Chi. Exp. apud Sin. lib. 1. p. 18.*

The Manufacture alſo, of making and dying of Silk was invented and taught unto women by the wife of their Emperour *Jaus*. And it is an honour to the *Chinois*, and worthy their reputation, ſaith *Martinius*, that, that kind of Manufacture,

facture, as from the original spring, was, into *Asia* and *Europe* derived and brought from *China*.

M. Mart. Sin. Hist. Lib. 1. p. 38

I had almost forgotten their Potters mystery, the manner of their making of *Porcelain* dishes, cups, vases, and the like utensils; which the richest Cabinets of the greatest Princes not of *Europe* and *Asia* only, but throughout the whole World also, glory to enjoy; and for which the *Chinois* are most singularly famous. It is indeed, saith *Semedo*, the sole vessel in the Universe so neat and delightful cleanliness; and therefore the *Chinois* reject to be served in plate, there being scarcely to be found amongst them, no not so much as in the Emperours Palace, a vessel of silver of any considerable bigness, but generally all they use are *Porcelain*.

A. Sem. Rel. de la Chin. par. 1. cap. 4.

It hath been commonly reported, that they make their *Porcelain* of Egg-shells, or the shells of Sea-fish beaten to powder, which they cast up in an heap within the bowels of the Earth, and therein let it lie an hundred years at least, before the matter will be ripe for making of those utensils. Which many ages even to this present have vulgarly received for a truth, hath nevertheless by learned men been much suspected alwayes, and now, the same may be worthily laughed at.

The *Porcelain* then of the best sort is made at a place called *Sinkiesim*, in the Province of *Kiangsi*, and in other Towns thereof likewise but not so good; the principal Magazine or Mart of it, and from whence it is dispersed throughout all *China*, is the Town of *Vrienien* within the same Province,

J. Nieuh. l'Amb. Or. par. 1. pag. 117.

Province, being distant from *Sinkleſimo* about forty leagues. It ſeems very ſtrange, that in all the precincts of *Kiangſi* there cannot any earth be found proper to make the ſame, but they are enforced to fetch it from the Province of *Nanking*, not far from the City of *Hoeicheu*, where neither can they make it, which ſeems no leſs ſtrange, though there the material abounds. Some attribute the cauſe thereof to the quality of the water, others to the quality of the wood, or temperature of the fire. But whatſoever it be, certain it is, that the Earth, whereof they make their *Porcelain*, is taken out of the mountains of *Hoang*, that environ the ſaid City of *Hoeicheu*, where they form it into ſquare lumps, of the weight of three *Catteos* [which make about four pounds of our weight, allowing ſixteen ounces to the pound] and in value halt a *Condrin* [or fifteen pence ſterling] which are tranſported to *Sinkleſimo*, and thoſe other places they make it at, by ordinary Mariners, who for avoiding all ſuch deceits, as are commonly incident to the carriage and ſelling of Comodities and Merchandize, are obliged to take an Oath not to imbezil any, at leaſt thoſe, that are marked with the Emperours Arms. As to the nature of the Earth it is very meager or lean, but fine and ſhining like Sables, which they temper in water to reduce it into the faſhion of thoſe little ſquare lumps. When likewiſe at any time the *Porcelain* breaks, they ſtamp and pound the broken pieces, and again make other utenſils thereof, which nevertheleſs have nothing of the luſtre, brightneſs and beauty of the former. They prepare the earth

and fashion it almost after the same manner, as the *Italians* do, for making of their dishes at *Faenza*, or, as the *Hollanders* for their white Potters-work. The *Chinois* are extremely quick and agile in giving perfection to these vessels, and very expert in enriching them with glorious colours, diaphanous and transparent. They represent upon them all sorts of Animals, Flowers, and Plants, with an inimitable grace and propriety. They are so jealous also of this their Science, that one may sooner draw Oyl out of an Anvile, than the least secret of it from their mouths. Insomuch, that he passeth amongst them for one of the greatest Criminals, that reveals this Art to any, but his own children. They make use of *Indigo* or *Woad* (which groweth abundantly in the Southern Provinces of the Empire) when with blew they would paint their work. They are said likewise, to prepare their earth different ways; and that some make vessels of it, as they receive the same, and as it comes first to hand; and that some again quite contrary dry it, until it be as hard as a flint, then beat and pound it in mortars or mills, which done they searce it, and with water knead it like like dough, and thereof form their vessels, into what figure they please; which for a long time they expose to the winds and Sun, before they bring them to the Fire. Now, when they are throughly dried they put them into * furnaces of timber well stopped, whereto for fifteen days together they keep continual fire, which expired, they also let them stand therein as many days more, to the end they may cool gently, and be

* *Fourneau où il voit bien vos hes.*

be leſs apt to break; for experience hath taught them, that when they take them hot out of the fire, they break like glaſs. The fire muſt be made of very dry and light wood, otherwiſe the ſmoke blackens, and renders them cloudy, and dulls the nobleneſs of their gloſs, which is not made or proceeds but from a ſtrong, equal and proportionable heat. The thirty days being paſt, the Superintendent of this myſtery comes to open the furnaces, and after having viewed thoſe that are made, takes by way of Tribute the fifth part for the Emperour, according to the Law eſtabliſhed in the Country.

But whatſoever elſe in relation to their induſtry, we have remembred, or omitted their ingenuity in making of floating Iſlands, is not in ſilence to be buried. The ſtructure of which is ſo graceful and natural, as that one would imagine them to be Iſlands indeed. Theſe moving Machines are made of thoſe reeds, which the *Portugals* call *Bambocs*, and which are bound together unto little joyſts with cords, but ſo artificially and neatly, that no moiſture can ever offend the inhabitants, who dwell in Cabbins built and raiſed upon the ſame. All which are made of planks, matts, and ſuch other light materials, and their ſtreets are ſo well ordred, that one would conceive them to be little Villages, and ſome are ſo great, that they contain two hundred families. Upon theſe they commodiouſly tranſport their Wares and Merchandizes, and ſell them to thoſe which live upon the banks of the River *Crocens*. And for removing of them, they uſe no Sails, but either by ſtrength of arm tow them,

F. Nieuhof l'Amb. Or. p. 1. pag. 154.

them, or let them drive with the water, to the place where they intend to traffique; where when arrived, they fix great ſtakes into the River, to which they faſten their Iſlands, during the time of their riding there,

Much might be ſaid of their Architecture; for Palaces and Publique works eſpecially, which are ſtupendious and prodigious rather, than magnificent and great. But being a particular diſcourſe is more requiſite for this, we ſhall forbear, and at preſent, from giving any other account thereof, deſiſt.

That the Deſcendents of *Cham* were great Maſters in the knowledg of Arts and Sciences, is not to be denied. For we read, That *Moſes was learned in all the wiſdom of the Ægyptians.* Act. 7. *v.* 22. Which being ſpoken for his praiſe, and by way of *Emphaſis*, argueth the learning of that People to be very great. Now, though much cannot be ſaid in what particulars their wiſedom did really conſiſt; yet what manner of Learning the *Chinois* certainly had, as much at leaſt as conduceth to our purpoſe, you have briefly heard; That their knowledg in Divine matters, of the true God eſpecially, was taught them by *Noah*, *Martinius* hath poſitively aſſured us, there is no doubt to be made. And we may almoſt boldly ſay, that the circumſtances are ſo many, and of ſuch weight, for *Noah's* living both before and after the flood in *China*; that more, and more valid cannot be produced to make good, *ſi ſacrâ excipias*, any aſſertion of whatever kind. But how great ſoever the conſequence thereof is, to make our Eſſay probable; Argu-

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ments of no leſs validity, together with the conſent of Authors have made appear; that *China* was peopled ere *Nimrod* and his Troops undertook the work for building of the Tower of *Babel*, and before the *Confuſion of Tongues* hapned. Wherefore having thereby, according to the Scripture ſixed the PRIMITIVE Language in *China*; let us in the next place enquire, whether this Language may, by the *Commerce* and *Intercourſe*, which the *Chinois* have had with other Nations, be altered; or by the *Conqueſts* they have undergone, forgotten utterly and extirpated.

BUT firſt it will not be impertinent, to let you know, the manner obſerved by their Anceſtors of old, for the peopling and enlarging of their Dominions, whereby what enſueth will the more clearly be underſtood; and whereby they will be found not as the Off-ſprings of *Cham* and *Japhet*, through the greedy thirſt of prey, cruel deſire of revenge, and ſacred ambition of rule, to have uſually invaded their confining neighbours. But by juſt and peaceable plantations, to have ſetled themſelves throughout the now *China*. For, as *Martinius* ſaith, It is not to be imagined, that in thoſe times their Empire extended over all *China*, as now, for it ſcarcely comprehended as then, an indifferent part of the preſent Magnitude. For, as the firſt Planters thereof coming from the Weſt, began to inhabit the Province of *Xenſi*, in that part which lieth moſt towards the Weſt, ſo the heads of their ſeveral families by degrees ſought out new ſeats from thence. For, after the Province of *Xenſi*, the

M. Mart. Sin. Hiſt. lib. 4. p. 134.

the next *Hanan*, *Peking*, *Xantung* began to be inhabited. Which Provinces Imperial Dominion being thence forward established among the *Chinois*, were all governed by a single person. The form of the Government was just all the Provinces which lay alongst the great river of *Kiang* towards the North, acknowledging one Emperour, and to his Authority and rule of their own voluntary accord subjecting themselves.

But under *Yuus*, who was the third in succession from *Jaus*, and who brought the Empire to an hereditary Dominion; all those Countries also, that lie on the South of that River were surveyed, and Geographical descriptions made of them. The people of them nevertheless were as yet but few, and submitted not to the setled Monarchy of *China*. But afterwards when the Emperours had oftentimes many sons, excepting him that was Heir apparent, and to succeed; the rest were either created Royallets of some particular Territory, or else, by now and then leading forth of Colonies, sought out new habitations, and planted those Southern parts. After this manner then setting up new Kingdoms, the people being delighted with the vertue of their Princes, their inventing, instituting, and encouraging humane Arts, Husbandry especially, and others of the like kind, readily obeyed. Thus by degrees all *China*, farr and wide, in every part, as now, became to be inhabited; and as it was out of one body and one Off-spring peopled, so at length it grew into one body and form of Empire.

Having throughly setled themselves at home, their

their numbers multiplying, they began to look abroad, and after their usual custome by sending forth of Colonies planted the Peninsula of *Corea*, with the Island of *Japan*, which glories of her descent from them; so *Java*, *Ceilan*, or, as *Martinius* observes, *Sinlan* rather, because first peopled by the *Chinois*. As also the Island of St. *Laurence*, of which there can be no more assured testimony, than that it is still possessed by the *Chinois*, especially in the road of St. *Clara*; where the Inhabitants are white people, and at this very day speak the *Chinique* Tongue; as to the Sea-men putting in to that harbour is well known. And not only these, but likewise most of the Oriental Islands are of their Plantation. For, having Shipping, and the use of the Compass, whither might they not transport themselves?

M. Martin. hist. lib. 6. pag. 236.

In the Continent likewise, that *Siam*, *Camboya*, and the adjacent Regions drew their original from the *Chinois* is evident. From whence it proceeds that they use the *Chinique* Letters, yea, and express the denominations of numbers, not by Figures but Characters, as the *Chinois* do.

And I could almost be apt no longer to admire at the stately Structures of *Mexico*; or how *Cusco* came to be such a regular City; nor wonder at the ingenuity, magnificence and government of those people, seeing *Martinius* is disposed to conceive, that from *China* they had their beginning also. I could be of opinion, saith he, that beyond *Corea* having with their Ships penetrated the Straits of *Anian* likewise, the *Chinois* frequented *America*, that part especially which

Id. lib. 8. pag. 358.

lieth towards the West. And that, that people happily had their original from them. For their complexion, the manner of wearing their hair, and the Air of their faces, maketh it very probable to me, of certainty nevertheless I can say nothing thereof.

But *G. Hondius* in his original of the *Americans* is confident of it, and by many rational arguments very probably proves the same. For, as he saith, it must of necessity be, that such well ordred manner of living, Arts, Buildings, Policy, Writing, Books, great industry and inclination to all kind of learning, as amongst those of *Peru* and *Mexico* may be observed was derived from a more polite people than those, by whom the rest of *America* was planted. Which polite people are asserted by him to be the *Chinois*. Now, in regard my discourse tends to another end, I shall unto what *Hondius* hath learnedly pleaded for them, in relation to those of *Mexico*, add only, that their publique minds, manner of Oratory, with their grave, succinct, and wise sayings, do in great likelihood confirm them to be originally extracted from *China*. The Architecture of the *Mexicans*, as also of the *Peruvians*, is by him much insisted upon; because for the stupendiousness and vast dimensions of the stones it equally corresponds with the works of *China*, whereunto I shall likewise say, that whereas the ornaments of the Temple at *Mexico*, than which a more stately was scarcely ever seen, consisted chiefly of Dragons and Serpents, variously and with much ingenuity composed; it is manifest, that the Pagods and Regal Palaces in *China*, are all

G. Hond. de Or. Amer. lib. 4. p. 223

all with the same sort of enrichments, and in the same order generally adorned; the Dragon being the Standard Royal of the *Chinique* Empire. That such like ornaments in buildings were used by other people, either in the East or elsewhere, I have not read in any Author, which hath oftentimes made me very solicitous from whence the *Mexicans* should have them, they being graceful, great and noble, but I could never find it out, until the late histories of the *Chinois* came to my perusal, which have clearly satisfied me, that the manner of them is peculiarly proper to *China*, was brought from thence, and in memory and for the honour of that Monarchy continued by the *Mexicans*.

As for *Peru*, whereas *Hondius* will have it to be peopled by the *Chinois*, transported thither under the conduct of *Mango* the first of the *Ingas* about four hundred years since, I conceive, they had discovered it, and therein setled themselves divers Ages before. For, although *Mango* with his followers might at that time to avoid the fury of a prevailing Enemy forsake his native Countrey, and landing in *Peru*, erect that Empire; nevertheless considering, that the *Spaniards* at their entrance, found the massive monuments there, to bear such a decayed *Aspect*, as that they demonstrated a far higher Antiquity, than the date assigned; and that it was ever customary with the *Chinois*, to send forth the surplusage of their numbers to shift for themselves, and seek out new habitations; such castlings might in their waudring throughout the South Sea (most of the Oriental Islands being formerly inhabited by

by their Off-spring) fall with the coast of *Peru*, and finding it rich and delightful, possess themselves thereof, and settle there. until *Mango* with his company arrived, & united them all under his own Sovereignty, as *Hondius* hath delivered. The rather, in regard that after their native Country was cleared of that prevailing Enemy, which most Writers, though erroniously call the *Cathayans*, of whom, ere long, the *Chinois* voluntarily freed all the Islands, and all their forein Plantations from obedience to them, and rested contented with those bounds, which God and Nature had primitively bestowed on them. And herein their contempt of vain glory is very observable, for how powerful soever they are, were, or might have been, if thirst of Dominion had provoked them, I never yet heard any of them all boast of the extent or greatness of their Empire, saith *Trigantius*. And this now brings us to their War.

N. Trig. de Christ. Exp. apud Sin. lib. 1. p. 59.

The first War ever read of in the World was made in *China*, happening in the Province of *Peking*, where, on the mountain *Fan*, near the City now called *Yenking*, their Emperour *Xinnungus* the Successor of *Fohius*, was, they say, slain about the year before the birth of CHRIST two thousand, six hundred, ninety seven; which according to the Vulgar computation makes it before the flood about four hundred years. It was civil, and of this kind I find many, and most bloody contests to have been amongst them; but managed with such Heroick valour, and stratagemical policy, as far surmounts all *Macedonian*, *Punique*, or any other known conduct in the World. These Wars proceeded principally from

M. Mart. Sin. hist. lib. 1. p. 25.

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the aſpiring minds of the Royalets in the Southern Plantations, who were oftentimes many in one and the ſame Province, and ruled abſolutely under the Sovereign, as ſo many petty Kings; though they paid Homage and Fealty to him, much according to the ſame manner, as Dukes and Earls do, for the eſtates they hold of the Emperours and Kings in *Europe*.

But after they were by little & little encreaſed in power, *ſumptis in affines armis* taking up arms againſt their own kinred and affinity, they troubled the whole Empire; out of Ambition chiefly to reduce the Province in which they governed, and were at firſt ſetled, under the immediate command of themſelves, and their own iſſue without dependance upon a ſuperiour. And ſometimes moreover attempting to uſurp upon the Monarchy it ſelf; when either they found their Sovereign was but weak in Councel, or had diſ-obliged his people; till in the end they were all brought under abſolute ſubjection to the Monarch, and their Countries annexed to the Imperial Crown, as they are at this day

M. Mart. Syn. hiſt. lib. 6. pag. 243.

But ſuch civil diſputes, you will happily ſay, could cauſe no change of Language, no more than the like conteſts did between *Judah* and *Iſrael*, being they were inteſtine, and made amongſt the Natives themſelves of one Linage, and the ſame ſpeech. For, it is not to be found that ever foreign forces, were by any the moſt ambitious of all Royalets called in, or when worſted invited to aſſiſt them with their Aides. And thus the *Iriſh* Tongue notwithſtanding the Domeſtique wars, that almoſt perpetually ſucceeded

ceeded between the several Kings of that Island, in the times of old, and notwithstanding *Danes*, *Norvegians*, and *Scots* were frequently waged by them to oppose the prevailng party, remained uncorrupted, and so continueth at this present time. Now, though these examples, and several others of the like kind, may dictate to our reason, that by such wars, as these, their speech could not be altered; nevertheless I must say, that you will find, what through their long continuance, sometimes without intermission for three hundred years together, what through the living of the people without restraint in the mean while, and becoming by Degrees thereby as rude and barbarous, as the Regions they inhabited were rough and mountainous, these civil discords in *China*, did produce some difference in the Language of these Provinces, where the greatest fury of the war fell. But what this difference is, and in what Provinces it doth differ, and in which without change or alteration it remains pure and perfect, we shall in its proper place, not forget, particularly to remember.

Heylin affirmeth, that it is not lawful for the King of *China* to make any war but meerly Defensive; and so, saith he, they enjoy a perpetual peace. For, in regard war is equally destructive to the victors and vanquished, Princes, People, Treasure being alwayes consumed thereby; the *Chinois* are of opinion, That nothing is more unworthy their Emperour, than to enter into armes unconstrained; nothing more inglorious, than to seek for glory in the slaughter of his subjects; nor more inhumane, than men by men

Heyl. Cosm. pag. 886.

to

to be cut in pieces. And hence without doubt it is, *Trigantius* tells us, that although he ſearched diligently into their Annals, from four thouſand years unto his time to inform himſelf what forein conqueſts had been made by them, yet he could never find mention made of any: and that though oftentimes alſo, he ſeriouſly diſcourſed with divers of their *Literati* about them, they all reſolved him, that they never made, nor ever had been inclined to make any ſuch. And therefore we are not to wonder, that we hear ſo little of their invaſions; For, the wars excepted, which *Martinius* by a more full and free liberty of ſtudy, hath of late found out to have been undertaken by their Emperours *Chingus* and *Hiaronus* their Hiſtory, as to ſuch expeditions, appears to be very ſilent.

M. Trig. de Chriſt. Exp. apud Sin. lib. 1. p. 39.

Chingus ſirnamed *Xius* was the firſt that by general conſent was declared ſupreme Monarch of all *China*; and the firſt Emperour of the Family of *Cina*; from whence *Martinius* conceives the name *China* originally proceeded. This Prince having compelled ſeveral *Royalets* of the ſouthern Provinces to ſubmit wholly to his obedience, and thereby wonderfully enlarged the *Chinique* Empire; extended his arms into remote parts, and both by ſea and land over-ran all *India*, as far as *Bengala*, *Scori*, and *Camboya*. At which time being about two hundred and forty years before CHRIST the name and fame of the *Chinois* firſt became known unto forein Nations, to their adjoining neighbours the *Indians* eſpecially; among whom it afterwards ſtuck, and from them the *Portugals* at their

their atchievements in *India* gained intelligence of *China*. He made war upon the *Tartars* likewise, and by his victories in a short time enforced them to abandon their habitations, and fly into the more remote Regions of the North for safety.

Id. pag. 238 A. Kirch. Ch. Ill. par. 5. pag. 217.

And this *Chingus* it was, that to secure his Empire from the eruptions of that people, erected that stupendious and wonderful work of the wall touched on before. This wall beginning at the sea-coast in *Leotung*, extendeth through *China* unto *Lyncao* a City of *Xensi*, scited on the banks of the river *Crocus*; and except where opposed by the horrid and inaccessible mountains encloseth not one, but four entire Provinces, or Kingdoms rather, within its circuit. The whole length of it, the windings according to the different scituation of the places considered; for on this side of *China* in regard of the mountains level ground appears very rarely, is three hundred *German* Leagues, or twelve hundred *English* miles (accounting as *Martinius* doth fifteen *German* Leagues to a degree) being fortified with Castles and Towers in convenient places, with Ports near them to issue forth as necessity requires. The heigth of it is thirty Cubits, the bredth twelve and sometimes fifteen, (the *Chinique* cubit being less than our foot by one only eigth part of an inch) having a Parapet on each side, for the greater security of those that pass thereon. In the building thereof three of ten of the people throughout the whole Empire were continually employed in course for five years together, and whosoever made any

part

part of it, that a wedg of iron might be thruſt into the joynts of the ſtones, was for his negligence immediately put to death. The foundation of that end of it, which runs into the Sea at *Leotung* was made by ſinking of Ships two furlongs deep into the waves, loaden not with ſtone, but maſſive iron, as it was digged out of the Mine. It is built of great ſquared Aſteler on the outſide, the Core being filled up with flints; was erected in the two hundred and fifteenth year before the birth of CHRIST; and at this very day contemning all injuries of *Time*, remains in a manner without any fiſſure or ſetling. For the defence of it the Emperours of *China* do almoſt alwayes keep ten hundred thouſand men in continual pay. Thus *Martinius* in his *Atlas* of *China*, as I find him truly cited by *Kircherus*.

The other *Hiavouur*, the ſixth Emperour of the Family of *Hana*, is no leſs famous for his Love to learning, and learned men, than for his Magnanimity and valour; and being of a great and excelſe mind, as if the fame of *Alexander* of *Macedon* had arrived at his Court, deſigned to bring the whole World under his ſubjection. But fearing leſt ſome of the Royalets might, during the abſence of himſelf and forces, attempt to raiſe new ſtirs, as ſince his family began to reign they had; he deviſed ſeveral Laws to reſtrain them. Ordaining, that for the future the Lands granted them in right of favour by the former Imperial Decrees, ſhould at their deaths be equally divided, as in *Gavel-kind*, amongſt their children lawfully begotten; whereby in time they became reduced to ſuch penury, as utterly diſabled them, either

M. Mart. Sin. hiſt. lib. 8. p. 345

either to maintain the dignity of their Ancestors, or practise against their Sovereigns, as antiently they had done. He ordained also, that upon the Decease of any of them without lawful Issue, their lands should escheat unto the Crown from whence they had originally been alienated.

Having then by these and the like constitutions provided for the safety of his Empire at home, he resolved upon Wars abroad, and by his Lieutenants subdued many Kingdoms of *India*, to the *Chinique* Empire, in that part especially which lyeth towards the South from *Ganges* inclusive to the Kingdom of *Bengala*. But taking afterwards the field in his own person, he brought under his Dominion *Pegu*, the Kingdom of the *Laios*, with *Camboya*, *Cothin-China*, and many other Countries and Islands. And to vindicate himself and Subjects upon the *Tartars*, that were their antient and natural Enemies, and ever ready upon all advantages to infest their borders, as the *Scots* sometimes did ours in hope of spoile; invaded their Countries with three mighty Armies conducted by his Generals; and having put them almost all to the sword, and made about the year before CHRIST one hundred and twenty an absolute Conquest of them even to the North-sea, divided *Cathay* amongst his Captains and souldiers in recompence of their valour.

But these by little and little in long tract of time forgetting the manners and customs of *China*, by perpetual commerce and conversation with the *Tartars* degenerated, and took up their customes; so that in the end, though nevertheless after

after many Centuries of years, they began to invade their native Countrey. For about the year of our Redemption twelve hundred and ſix, till when (ſuch ordinary commotions excepted as uſually attend great Monarchies) the *Chinois* had lived in continual peace and tranquillity theſe *Cathaians* conquered *China*. But how? They ſpent almoſt, ſaith *Heylin*, as much time in the conqueſt thereof, as they did in the poſſeſſion of it. For after they had reigned therein ninety years only (ſeventy ſaith *Martinius*) they were totally expelled again, and were no loſers thereby. For, inſtead of compelling the *Chinois* whilſt they had them under obedience to ſubmit to their Laws and Cuſtoms, they themſelves ſubmitted to the Rites and Manners of thoſe, whom they had for that time ſubjected; applying diligently themſelves to underſtand and learn, the Language, Conditions, Arts, and Manufactures of the *Chinois*, which at their expulſion they carried into *Cathay* with them. As the *Romans* did the *Greek* tongue into *Italy*, after the Conqueſt of *Greece*; and as by their victories in *Aſia* (the difference alwaies between civility and riot conſidered) they brought to *Rome* Effiminacy, Luxury, Prodigality, which were in uſe chiefly in that Countrey. *Heyl. Coſm. pag.* 871.

This was the moſt ſevere misfortune, that ever till that time befel the *Chinois*, after the preſcription of ſo many hundreds of Ages to an indiſturbed felicity, conſidering nevertheleſs that the *Cathayans* had a deſire by their induſtrious recovery of them, to maintain the Arts and Sciences of their Progenitors, it could not pro-

duce any great alteration in the manners of the *Chinois*, much less in their MOTHER Tongue.

Here again we may observe; that as the *Israelites* from their first coming into the land of *Canaan*, lived in the height of all prosperity, saving some civil contentions hapning between those of *Judah* and her fellow Tribes, never knew what the fury of a Conquerour meant, till after they had overwhelmed themselves in Idolatry: So the *Chinois* from their first beginning to be a people, having lived in all worldly happiness, the like intestine broiles between their families excepted, never understood what the rage of a forein victor imported, till they also had drowned themselves in the worship of Idols. Both famous Examples, that innovations in Religion are alwaies attended with dreadful judgments.

M. Mart. Bell. Tart. pag. 1. fol. But let us not omit the accompt, which *Martinius* gives concerning this Invasion. In this tract of time the Western *Tartars* forgetting their antient vigour of mind, and warlike spirits, which the pleasures and delights of *China* had mollified, being also weakned by so long a peace, became of a sweeter temper, and received a deep tincture of the Nature and disposition of the Natives of that Countrey. But though I find him thus rendred into *English*, hearken to him nevertheless in his own words. *Interea Sinicis deliciis fracti, Sinicos induerunt mores, & paulatim fortitudinem Tartaricam dediscentes, nimiâ debilitati pace, Sinæ evaserunt*; So that you see the *Tartars* became *Chinois*, not the *Chinois*, *Tartars*; whereby

whereby it is most manifest, that neither their Language nor Customs could be prejudiced by this Conquest.

Now you cannot but take notice, that *Martinius* calls those People the Western *Tartars*, which our Writers, and divers others call *Cathayans*; and though they have extremely erred thereby; yet nevertheless rather, than on the suddain I should seem to contradict so general an opinion, I have thus far followed them therein; For *Cathay* is no other Country, than the six Northern Provinces of *China*, as *Mangin* the nine Southern; which were so named by these *Tartars*, upon this invasion of Theirs; and which *Paulus Venetus* being personally present in this War accordingly so calleth. And no wonder saith *Martinius*, for by the *Tartars* and *Moors* that use to bring tribute every three years to the *Chinique* Emperour, they are called *Mangin* and *Cathay* at this day. *M. Mart. Atl. Sin. pag.* 28.

Add hereunto that *Jacobus Golius* in his treatise of *Cathay* tells us, the *Cathayans* and *Chinois* are all one people, and their customs & Language have been one and the same throughout all ages. *J. Gol. Additam. de Regno Cath. pag.* 1. *in fol.*

Heylin telleth us, that not long after they had freed themselves from this Enemy, *Tamerlane* with an army of *Tartars* entred *China*, and having won a battle, and taken the King prisoner, upon some acknowledgment of Tribute released him, and quitted the Country again, as on the like success *Alexander* the *Great* did the Kingdom of *Porus*. But *Martinius* positively maintaineth, that *Tamerlane* never invaded, nor ever was in *China*, much less conquered or brought *Id. Bel. Tart. pag.* 3.

it under tribute, *ut perperam quidam scripserunt*, as some, saith he, have falsly written; for he flourished about the year one thousand four hundred and six; at which time *Taichangus* Emperour of *China*, and the second of the *Taimingian* race (the *Tartars* being before beaten out of his Kingdom) governed peaceably all the Provinces included within the compass of that vast Wall formerly mentioned.

A. Sem. Rel. de la Chi. par. 1. cap. 22.

Until the time the *Chinois* were in such manner subdued by the *Tartars*, divers of the Royalets had enjoyed their Principalities, but their victorious Emperour *Humvù* having wholly expelled the enemy, totally suppressed them likewise; and about four hundred years since, united all *China*, as now it is, to the absolute obedience of one sole Monarch; and not only re-established in the territories of those *Royalets* the antient manner of the *Chiniqne* Policy; but also adding thereunto many new Laws, brought thereby the whole Empire into that form of government, wherein it standeth at this present.

By this union the *Chinois* enjoyed the like *Halcyon* dayes, yea generally, far more the *Royalets* being extirpated, than their Fore-fathers had done, for many generations together; until the people after an incursion of the *Tartars* of *Niuche*, about the year one thousand six hundred thirty six falling into rebellion, and not many years afterwards taking *Peking*, where their Emperour *Zunchinius*, having first with his own hands killed his wife and daughter, in despair hanged himself in a garden of his Palace; *Usangueius*

F. Nieuh. l'Amb. Or. par. 2. pag. 115.

his

his surviving General called in the *Nieuchean Tartars* to his assistance; who shortly after setting up for themselves, crowned Emperour of *China*, *Xunchius* a child of about six years of Age, the son of *Zungteus* King of *Niuche*; which *Zungteus* from his infancy had secretly and unknown been brought up in *China*; where together with their weaknesses, he had learned the manners, sciences, doctrine, Letters and Language of the inhabitants; wherefore he much loved, and was no less beloved again by all the *Chinois*. Whose miseries endured in this War, from their own Countrimen the Rebels especially, as in all places it evermore happens where Rebellion once gets the upperhand, are almost inexpressable.

But how calamitous soever their condition was, manifest it is that they received no prejudice in their MOTHER Tongue or Learning of old. For the *Tartars* upon subjecting and setling the *China* Empire under their own dominion, neither altered the Policy, nor antient form of government; but permitted their *Literati* to govern the Towns and Provinces as before, and left unto them the promotions, and examinations of their Characters, as formerly they were accustomed to enjoy. At which examinations, as the Doctors of the Chaire in the Universities with us, with much more diligence and rigour nevertheless, and indeed with great severity; they appose and make trial what Proficients those that stand Candidates for preferment are become in their Literature and Characters of their Language, in the study of which

by their books written, not only their Learning, but also the Elegancy of their Speech consisteth. So that, if in making their compositions upon such Theams as the Examinator gives them, they write not the Character most exactly true, (being not so phantastical as the *Europæans*, to be weary of their old words, but using all possible means to preserve them in their antient purity) they are dismissed without taking their degrees, how excellent soever otherwise their composures be; with liberty nevertheless to return again for their promotion at the next examinations, which are commonly held at every three years end.

A. Sem. Rel. de la Cin. par. 1. c. 8.

But of the ratification of these proceedings, and likewise of their antient manner of government by the *Tartars*, *Nieuhoff* in his own words shall more fully satisfie you. *Ils ne changerent ni la politique Chinoise, ni la ancienne forme du gouvernement; mais permirent aux Philosophes de l' Empire de gouverner les Villes, & les Provinces comme auparavant, et laisserent les promotions et examens des lettres à l' accoutumée.* The same is by *Martinius* confirmed, saying, they changed nothing in their politique government; nay, they permitted the usual customs of the Philosophers of *China*, to govern the Towns and Provinces; they left also the same examens as were used for the approbation of learned men. His own words being. *Stylum Politices Sinicæ modumque gubernationis omnino non mutarunt; imo Sinicis Philosophis, ut antea, regendas Urbes ac Provincias concesserunt; examina Literatorum, ut antea, reliquerunt.* And so far, it seems, the

J. Nieuh. l' Amb. Or. par. 2. pag. 123.

M. Mart. Bell. Tart. pag. 15.

Chinois

Chinois are from having their antient constitutions altered by this Conquest, that he telleth us likewise, they have already induced the *Tartars* to forsake some of their barbarous customes, which for many ages togethter they had used. *Id. pag. 3.*

NOW therefore as their *Conquests* will not, so the Commerce and Intercourse, which they have had with Nations of a different speech, and which is the main part of *Heylins* objection, cannot, give change unto their Language, much less branch it into several languages, or Dialects of the same one Language. For by their Fundamental Laws, the *Chinois* are neither permitted to go into the Countries of strangers, nor admit any strangers into their own. *Inter ceteras leges, ista caput obtineat, quâ omnis exterorum in China aditus intercluditur*; Among their other laws, the chiefest, saith *Kircherus*, is that, by which all access of strangers is prohibited into *China*. And such strict care is taken for the execution of this law, that it is almost impossible for any stranger to remain concealed amongst them, because his very speech, if nothing else, will betray him to be a foreiner; and when detected, he is immediately apprehended, put to torments, and if he escape with life, never suffered to return out of the Countrey again. *A. Kir. Ch Ill. par. 2. p. 116.*

Over the door of every house, saith the same *Kircherus*, is affixed a Table, or Escutcheon, wherein the number of men living therein, together with their condition is set down; to the end that the *Lau-ye* (the *Portugals* stile them *Mandarines*, we may call them Prefects or their *Id. par. 4. pag. 168, 169.*

Magistrates) to whose office the knowledg thereof belongs, may, by a memorable politique way, understand how many men every City containeth, aswel for avoiding seditions, as collecting of Tributes. Therefore, it ought not to seem a wonder to any, as the same Author observeth, if that strangers by what means soever at length getting into *China*, are immediatly detected, their hosts being under grievous punishments obliged to discover them.

And though the Jesuites have of late times obtained permission to reside therein, whensoever nevertheless their supreme Moderator intends to send any Novice thither, he is in the Island of *Macao* first diligently instructed, both to speak and write the *Chinique* Language, least being discovered for want thereof, he should before arriving at their Residency, be imprisoned, and the Society thereby put to infinite trouble and expence to procure his liberty, as oftentimes even since toleration granted them they have been. By which toleration they have so far prevailed upon the Natives, that were it not for Poligamy, that vast Empire might long ere this time have been converted to Christianity.

Id. par. 2. pag. 117.

Heyl. Cosm. pag. 866.

Nor is it only thus criminal, for strangers to come into *China*; but also, saith *Heylin*, for any *Chinois* to go out of the same, all politique means being endeavoured by them to prevent innovation in their manners, by which the old being neglected, and laid aside, their antient way of government might be disturbed, and the safety of their state endangered. And we read that this

A. Sem. R. de la Chi. par. 1. c. 29.

this in part at leaſt the *Hebrews* were commanded to obſerve, for the ſame reaſon alſo. For whenſoever any Nation or People, by introducing new, alter their antient cuſtoms, the deſtruction of that People or Nation not far off approacheth. Thus the Commonwealth of *Rome* by taking up prodigality and voluptuouſneſs, inſtead of her antient temperance and ſobriety, loſt her liberty. And thus the *Chinois* themſelves, as you ſhall ſhortly hear, became ſubject to the *Tartars*.

Howbeit it ſeemeth, that the extreme jealouſy of their cuſtomes is not the ſole cauſe of theſe reſtraints, but leaſt by permitting liberty of Intercourſe the wealth and weakneſs of their Empire ſhould be diſcovered; for though their conqueſts and civil broiles renders them *eſſere ſtata gente bellicoſa, è di valore*, (to uſe *Semedo's* words) to have been antiently a valiant and warlike Nation; now nevertheleſs, by their ſurfeiting on continual peace, and long enjoyment of all variety of pleaſures, no people under heaven the like, they are become generally effiminate; and in regard no preferment is to be hoped for, but by becoming excellent in their learning, they all unanimouſly, as it were, apply themſelves to the ſtudy thereof. So that the ſoldiery are no otherwiſe accompted of with them, than the baſeſt ſort of people are with us. *Id. part. 1. cap. 20.*

But in regard whatever is prohibited, is commonly moſt deſired; ſtrangers, their Laws notwithſtanding, found out a way to creep in amongſt them. For conſidering that upon an Embaſſy made by the *Tartars* about the year forty

forty eight before CHRIST, in tender of their perpetual submission to the *Chinique* Empire, Embassadors might be received; several people under the pretence of the like addresses have oftentimes since gained admittance into the Countrey, and made some trading therein, privately nevertheless, and not otherwise, as *Martinius* informs us. For whereas *China*, saith he, is so shut up against strangers, that no access is easily allowed to any, saving Embassadors; *Turks*, *Laios*, *Samarchandians*, and those of *Tibeth* by land, and the *Siamites* with *Camboyans* by sea, come into *China*; where, under colour of Embassy, they negotiate private commerce. Observe herewith what *Nieuhoff* relateth; No man can enter *China* except Embassadors, unless with resolution to end his dayes therein, so strong is the opinion of this people, who for many Ages have been perswaded, that they shall be betrayed and sold to some forein Prince. They cannot traffique with their neighbours without licence from their Emperours; and if they be necessitated to send Embassadors into other Kingdoms, they hardly find any that will undertake the charge; and whosoever accepts the same, is no more or less lamented or bewailed by his Relations, than if he were going to his grave. So hateful is the knowledg of strange countries, and conversation with strangers to them. Either they know not forein Nations, or contemn them, Saith *Martinius*.

M. Mart. Sin. Hist. lib. 2. p. 65.

J. Nieuh. l' Amb. Or. par. 2. p. 8.

M. Mart. Sin. Hist. in Epist. ad Lect.

But the *Chinois* considering, that these Embassies are but feigned, and that to espy and corrupt them rather, than for any submission

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or amities sake such addresses are made, give them reception accordingly (as from *Martinius*, *Semedo*, *Trigautius*, and several missives of their Society we have collected) after this manner. So soon as the Embassador either by land enters upon their confines, or from sea puts in to any of their ports, a guard is set immediatly upon him, by which (some few being allowed for his splendour and ostentation sake to accompany him) he is brought unto the next *Mandarine*, who, the place from whence he came known, assignes him to the Pallace for him, and his Retinue to reside in, placing good guards upon them, least any should enter or come forth without his licence, all manner of necessaries, aswel for provisions as cattriages, how long soever they stay within the Countrey, being provided for them at the publique charge. The *Mandarine* takes a memorial also of their goods, which with incredible expedition by a Currier (for at every ten furlongs *Chinois*, which make somewhat less than three of our *English* miles, they continually place one) is sent to the Emperour at his Court, with the name of the Embassadour, from what Countrey and Prince he comes, what number of followers attends him, and what Presents and other things he brings, signifying likewise the great desire that the Embassadour hath to make his address unto the Imperial Court. If by the precise day, according to the limitation in their laws, no answer appeareth from the Emperour, then the Embassadour is presently sent away again *re infecta*. But if the Emperour granteth his access, then the *Manda-*

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rine takes great care, that not any of them be suffered to pass into the inner parts of the Empire, but directly to the place where the Emperour resideth; and therefore sends him and his Attendants unto the next *Mandarine*, under guards nevertheless like Captives, though time out of mind they have been their Friends and Allies, not permitting them to see any thing, much less converse with any man throughout their whole journey; and at nights, like brute beasts in stables, they are, under I know not how many locks and keys, shut up in the Palaces appointed for them to lodg in. And thus they are conducted from *Mandarine* to *Mandarine* after the same manner (as we pass beggars in *England* from one Constable to another) until they arrive where the Emperour resides. Where commonly after some short attendance, the Embassadour is led, not before the Emperour, for he neither seeth, nor speaketh with him; but the Councel of *Rites*: who by the Royal order treat with him, and receiving his Presents give him his dispatch; and of the rest of his Merchandize which he brought, if the Emperour desireth any thing, he sendeth to see and buy it. At his departure the Embassadour is rewarded with much more in value by far than he presented. This done, and returning to his Palace, power is given him to vend the remainders of his goods, which either himself or those with him, brought with them to the Court; or left behind at the place where the rest of their company, or Caravan rather, as may be said, were kept at their first coming to the Countrey. For,

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in regard they come but rarely, their numbers are usually very great; but these are not permitted to enter within the Empire, but for their abode have some Villages assigned them without the Wall; where having sold their own wares, they may buy others likewise, so that they do it in presence of their guards. And when at length they have made sale of their commodities, and ended their whole Trade, the Embassadour and his company being conveyed to them, in the like manner as they went from them at first, they all return very richly laden to their own Countries again, though by their *Commerce* not any thing the wiser for intelligence, nor the *Chinois* one *Jota* the worser either in their form of Government or Language.

But it may be now demanded, what needeth all this Policy, this circumspection, or why such peremptory Laws against the admission of strangers? When Nature her self seemeth to have so provided for them, as if she had decreed they should never have been so much as known, or discovered to the rest of the World, or seen by them rather, much less molested with invasions, or corrupted with the access of foreiners. For, from *Trigautius*, *Kircherus* telleth us, That Nature least any entrance should be permitted unto any to come within *China*, hath, to the North, and North-west (besides the Wall of three hundred *German* Leagues) enclosed it with a vast and endless desart of sand; on the East and South so munited it with the most dangerous and yet unknown currents of the East and South Ocean, with obscure rocks and unfaithful

A. Kirch. Ch. Ill. par. 4. p. 164.

unfaithful harbours, as that without manifest shipwrack, what through the violence and cruelty of the winds, what through the most impetuous ebbings and flowings of the sea, the shores are scarcely approachable. And least from the *West* any should obtain entrance, behold Nature hath obstructed the passes and avenues that way into it, with an unapproachable, inaccessible, and to this day impenetrable enclosure of mountains, harbouring so many, & such cruelly wild Beasts, and deadly stinging Serpents, as that, with a certain body as it were of garrison souldiers, she hath so armed it, as from this part no mortal man can ever hope for passage.

But through all these obstructions of Nature and Policy; both Policy and Nature have contributed the means, whereby not in learned *Greece* or pleasant *Italy*, but in the remote and hitherto unknown *China*, are now at last found out, the true *Indigenes*, that ever since the flood of *Noah*, being born and bred within their own Country, never permitted or admitted conversation with forein people. But living contentedly at home, in all abundant prosperity, under their own vines, and under their own fig-trees, their swords being turned into ploughshares, and their spears into pruning hooks, have consumed at least four thousand years without commixture or commerce with other Nations.

Heyl. Cosm. pag. 858. From their demeanor towards strangers *Heylin* calls them an unsociable people; but whether they were unsociable thereby or not, certain it is that their peace and safety consisted therein. *Quamdiu ignoti cæteris vixere mortalibus, tam diu fuere*

fuere felices; as long as they lived unknown to the reſt of mankind, ſo long they lived happy, ſaith *Voſſius*. For by once only infringing theſe Laws, and granting liberty of Trade to the *Tartars* of *Niuche*, though but in *Leotung* a Province in the very utmoſt North-Eaſt corner of their Empire, that war by degrees, and that rebellion took riſe, which by afterwards calling in thoſe *Tartars*, as was ſaid, is likely to prove their fatal and final ruin. So dangerous and deſtructive it is, to alter the antient and fundamental conſtitutions of a Kingdom. *Iſ. Voſſius de Ætat. Mun. pag.* 46.

Thus hath been fully manifeſted, that *Commerce* and *Conqueſt*, the two principal Agents in all ſublunary mutations, have had no influence to extirpate, alter, or change either the Laws, Cuſtoms, or Language of *China*. Neither hath *Time* it ſelf, which challengeth ſo great a Prerogative in the viciſſitude of things, had, through the revolution of all Ages, ſince the general Deluge, power ſufficient to ſupplant them. But leaſt this may ſeem to be ſuſpected, *Martinius* forgets not poſitively to affirm, That the ſame cuſtoms both at home and abroad; the ſame Letters; and the ſame faſhion of habit, as of old, they all uſe throughout their univerſal Empire, how far ſoever it extends even at this day, Hear him in his own words, *Omnes enim domi foriſque moribus, omnes iiſdem literis, & eodem corporis cultu in univerſo, quâ patet, imperio etiam hodie utuntur. Unde conjectari poteſt, quanta ſit animorum in iis conjunctio, qui adeo nulla in re ſunt inter ſe diverſi*; Whereby may be conjectured, ſaith he, how great a conjunction of minds there is amongſt them, *M. Mart. Sin Hiſt. lib.* 1. *p.* 35.

them, that not so much as in any one thing they differ among themselves.

THE objection made by Doctor *Heylin* being now thus fully answered, our subject requires, to give you some accompt of the Language and Letters of the *Chinois*; which (even that little, that hitherto is arrived at our knowledg) in regard of their great Antiquity, & unalterable usage will be found sufficiently enough, to make our Essay probable at least. And about this I shall no longer detain you, than that I may therewith bring my discourse conveniently to a period. Not that language I mean of the Southern and other Colonies, which by nursing up the people in barbarity, through the ambitious negligence of the *Royalets*, is differently pronounced, and from whence it comes to be said, that many Provinces in *China* have a different speech. But their true MOTHER and NATURAL Tongue, which from all Ages hath been used by them in their first plantations, and antient Demeasns of the Crown, and which by their Characters originally composed to the same, is spoken genuinely perfect unto this day. *Trigautius* and *Semedo* call it *Quonhoa*, or the language of the *Mandarines* in regard of the Elegancy, and commodiousness thereof; *Martinius* the language of the *Literati*, not so much because the pronunciation of it is learned by the Natives from their Cradles, as is by some conceived; but for that it is spoken purely and elegantly over all *China* by their learned men, according to their written Characters.

Now considering, it appears from Bishop *Walton*,

Walton, that nothing is more exposed to mutation than Languages, which are in perpetual floting, as all the commonly known languages of the East cleerly demonstrate; and that the life of language dependeth upon Letters and Inscriptions: for not any thing can more assure us of the alteration and change of the *Hetrurian* and *Latine* Tongues, and that they differ at this day, from what they were in times of old, then their antient Epigraphs, as is thus delivered by him, *Quantum Hetrusca & Latina hodierna ab antiqua recesserunt, ex inscriptionibus & tabulis Eugubinis Hetruscis literis, antiquis exaratis, & ex columnis rostratis, quas nemo adhuc explicavit, cuivis constat.* Therefore in regard written records are such certain evidence, it is my intention in this scrutiny to appeal for the uncorruptedness of the language of *China* to their Characters, which have remained in writing on record, throughout all times since their beginning to be a people; and not oblige you to rely wholy upon their speech, whatever nevertheless hath or shall be said, to make good, that it continues the same at this day, as primitively it was.

Bish. *Walt. Intr. ad lin. Orient. pag.* 12.

Id. pag. 13.

And since we are to carry on our Essay in an Historical manner only, we think it improper to launch forth into any other kind of proofes whatsoever, though (by the way) you are to understand, that whatever arguments of worth are produced by any Authors for any language to prove the Primativeness thereof, may probably much more agree to this; of which we shall have occasion to say somewhat more hereafter. And if we should say, that the learned Author

of the Philosophical Language lately published hath founded his *Notions* chiefly on the *Principles* of *This*, we should not happily say amiss; though for the form of his Character, he hath followed rather the *Gothique* or *Runique* of old.

THAT the World and Letters are eternal, *Pliny* is of opinion. Now, if thereby he meant, that Letters are as antient as the World, his meaning, perhaps, might not be far from Truth. But, that Language or speech, was, before the World had form; the Scripture warrants. For, we read; *Dixit, & factum est*, not *factum est & dixit*: God said before he created, not, created before he said. Which sheweth, saith *Ainsworth*, how God created things by his *word*; saying, and it was; commanding, and it was created; *Psal.* 33. *v.* 6, 9. and 148. *v.* 5. So that if we are to understand the Text, *Gen.* 1. *v.* 3. according to the Letter as he doth; Speech was before either things, or creatures were made; and consequently is, of more divine Antiquity, than either the world or men.

Ainsw. in Gen. 1.

That the PRIMITIVE Language was not a studied or artificial speech, nor taught our *First Parents* by Art and by degrees as their Generations have been, but concreated with them, is certain. For, we read that God no sooner questioned *Adam*, then *Adam* answered him. *And the Lord God called unto Adam, and said unto him, Where art thou? And he said I heard thy voice in the garden, and I was afraid, because I was naked, and I hid my self.* Gen. 3. v. 9, 10. Whereby we are assured, that as the Creation of man himself was admirably perfect; so his language

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was originally plain and meek; nothing of that being found in either, which neceſſity afterwards compelled the poſterity of the Conſpirators at *Babel*, for their greater reputation to ſtile Art; becauſe God having given them over to themſelves, they had no other way left to compoſe and regulate their Actions, then what either their ingenuity or experience by enforced and premeditated means afforded them. And ſeing it is preſumed that *Adam* by his creation knew whatever might be advantagious for mankind; I ſee no reaſon but we may conceive, that the firſt Characters, that were ever framed to language were of his invention; for, that they were found out in the very infancy of the world, is, ſaith Sir *W. Raleigh* queſtionleſs, and the World was never more an Infant, than in the daies of *Adam*. He that gave names to all things, knew beſt how to invent Characters for all things, whereby in their proper natures, thoſe names ſhould be communicated and continued to his Off-ſpring. In like manner, having letters there is no doubt to be made, but that they had books alſo; for ſome part of the books of *Enoch*, containing the courſe of the ſtars, their names and motions, is ſaid to be found after the flood in *Arabia Fælix*, within the dominion of the Queen of *Saba* (ſaith *Origen*, as *loco citato* quoted by our Hiſtorian) of which *Tertullian* affirmeth, that he had ſeen and read ſome whole pages. And as little queſtion there is to be made, but that the letters with which in ſtone and brick either *Seth* or *Enoch*, or both engraved the *Secretiora* of their inventions, were ſignificative and hieroglyphical;

Sir W. Ral. hiſt. par. 1. pag. 67.

cal; such we may say, as were invented by *Adam* for the benefit of them and their posterity. For, though in several Authors we find they used Letters; yet that they or either of them first found them out appears not in any Author. Seing then, they are only said to be the first that made use of them, whereby it is manifest they followed but a former president, the glory of the invention remaines absolutely unto *Adam*, unless any man will go about to yeeld the honour thereof to *Cain*, or the first of his issue, before either *Seth* or *Enoch* was born. And though this may perhaps seem singular, Doctor *Brown* nevertheless much inclines thereto; for, having told us, that many conceive Hieroglyphicks were the *Primitive* way of writing, and of greater Antiquity than Letters, and that thereby the Language consisting of things they spake unto each other by common notions of Nature, he concludes saying, "This indeed might *Adam* well have "spoken, who understanding the nature of "things, had the advantage of natural expres- "sions.

Dr. Brow. Pseud. Epi. l. 5. p. 223.

That afterwards likewise in succeeding times, as if they also took example from those engravements, they began to write their learning in Cyphers, and Characters, and Letters bearing the form of Beasts, Birds, and other Creatures, *Raleigh* also maintaineth. And it was the best evasion for all those that suffered from the Confusion of *Babel*, saith Doctor *Brown*.

With Sir *Walter's* opinion herein, that, that *Purchas* from *Hiurnius* the *Chaldæan* relates, seemeth fully to consent, saying, that the *Phœnicians*

Purch. Pilgrimage, lib. 1. p. 82.

nicians before the *Iſraelites* departed out of *Ægypt* uſed Hieroglyphical Characters, which he thinketh they learned from *Abraham*; the ſame which *Seth* and *Enoch* (mark I pray) had before *uſed*. As alſo, that *Moſes* received the firſt Alphabetary Letters in the Table of the Decalogue, and from the *Hebrews* the *Phænicians*; who could not want ſufficient time to learn and imitate them, for *Moſes* flouriſhed an hundred years before *Cadmus* wandred into *Greece*. Which Sir *W. Raleigh* from *Eupolemus* and *Artabanus* confirms, telling us, that *Moſes* found out Letters, and taught them to the *Jews*, of whom the *Phænicians* their neighbours received them, and the *Greeks* of the *Phænicians* by *Cadmus*. In *Euſebius* likewiſe it appears, that *Moſes* firſt taught the uſe of Letters to the *Jews*, and that the *Phænicians* learned them from the *Jews*; and the *Græcians* from the *Phænicians*; *Godwin* atteſteth.

Sir *W. Ral.* *Hiſt. par.* 1. *pag.* 268.

Euſeb. præparat. Evan. lib. 18.

T. Godwin Ant. Jud. lib. 6. *c.* 7.

If then aſwel before the flood, as long after it, ſignificative Characters only were in uſe; for without all peradventure that famous Inſcription at *Perſepolis* in *Perſia* conſiſts of ſuch Characters; and although it differs, its true from the received Hieroglyphical way, being compoſed of the form of Triangles ſeveral wayes tranſverted only. Yet we cannot but allow, in regard the people in thoſe early dayes framed the Characters to their Language correſpondent to the fancy of their imaginations; but that they muſt be made according to the more or leſs ingenuity of the People that ſo framed them. And ſhould it be ojected that this Inſcription ſeems ſo to exceed all Antiquity, that ſome

suppose it may be written before the flood; it may be answered, that though the world then had but one *Common language*; nevertheless according to the divers humours, and capacities of the People, as hath been said, for they could not be all alike ingenious, the then *Characters* might not be general but doubtless different. For, the *Language* was of God, who is not given to mutability; the *Characters* were of men, that are wholy inclined to variety.

And if until the dayes of *Moses*, Alphabetary Letters were not known, which by violence of Conquerours, mixture with forein Nations, liberty of Commerce, long tract of time, desire of Novelty, and several other waies are aptly disposed to alteration and corruption. In vain do we search for the PRIMITIVE Language to remain with those Nations whose Languages consist in Alphabets. For it cannot in reason be imagined, that Letters could be brought at first into such a studied order, and methodical way; but accidentally as it were at random invented after a plain and simple manner, conformable to the speech; as all other Arts from small beginnings and ruder notions have grown to perfection in time and by degrees; many Ages and long experience being required to perfect any invention of whatever kind. And if those Inscriptions reported by *Pomponius Mela*, and *Pliny* to have been found at *Joppa*, witnessing that it was built before the flood; and that *Cepha* or *Cepheus* reigned there, and on which were ingraven the titles of him, and his brother *Phineus*, together with a memorial of the grounds

Pom. Mela lib. 1. cap. 11. Plin. lib. 5. cap. 13.

and

and principles of their Religion, had been communicated to posterity in the proper Character, nothing could have more assured us hereof. For, our learned *Selden* used to profess, that for adjustation of time and action, he more valued one Antique Inscription, than an hundred arguments of the Schooles. Wherefore it is much to be lamented, that those worthy Gentlemen both of our own Nation and others, that at such hazard and charge have travailed into the remote parts of *Asia*, from whence all Antiquity is derived; have neglected to exemplifie some at least of those many Inscriptions, which remain frequently dispersed in that part of the World, and which are such, if what hath been related to me be true, as that they will very probably confute several Pretenders to this Title. But not intending to dispute of this;

Certain it is, that there hath hardly been ever any People so barbarous, or Nation so uncivilized, which to manifest their Couceptions amongst themselves; have not had their Characters either in a significative or Alphabetary manner as the experience of times and places teach us. By the Alphabetary kind, as with us, and other nations, aswel in the East, as other parts of the World, the Vulgar come vulgarly to know whatever action is performed: But by the significative, those especially I mean, that involved mystically the whole conception of some certain matter, the Vulgar came to know nothing, but what vulgarly befitted them for to know.

Thus, not to mention others. the *Ægyptians*, *Brachmanes*, and *Runians* of old, made use of

Hieroglyphicks to keep their *Arcana Theologiæ & Imperii* sealed up, as it were, in the breasts of their Priests and Ministers of State only. And thus the *Chin is* invented their first Characters, and formed them from all things that are obvious to sight; as Beasts, Birds, Wormes, Fishes, Herbs, Branches of Trees, Ropes, Threads, Points, Circles, and the like; with this difference nevertheless, that whereas the *Ægyptians*, and the rest invented their Hieroglyphicks to conceale their *Arcana* from the people; the *Chinois* on the contrary framed their Characters to communicate their *Concepta* to the people. For, as the Characters of *These* were invented for declaring precisely the conceptions of single words, and names only, no other mystery being included in them: So, the Hieroglyphicks of *Those* did not express single words or names, but involved ænigmatically entire *Ideal* conceptions. Whereby the difference between the Hieroglyphicks of the *Ægyptians* and Characters of the *Chinois*, is evident; and that they are not *in omnibus æmuli*, as *Kircherus* would perswade. But with what other differences are between them, or whether in any manner they may seem to correspond, we intend not now either to trouble you, or our selves.

A. Kir. Ch Ill. par. 6. p. 227.

Id. p. 234.

J. Nieuh. & Amb. Or. par. 2. pag. 105.

THE Inventour of the first Characters of *China*, was *Fohius* their first Emperour, who according to the time that is given to the beginning of his reign might be contemporary with *Enos*. For, as hath been said, *Martinius* and *Vossius* affirm, that the Historical computation of the *Chinois* begins from that year wherein

M. Mart. Sin. Hist. lib. 1. p. 22.

Fohius

Fohius entred upon his government, which was in the two thouſand eight hundred forty ſeventh year before the birth of CHRIST. Now that year before the birth of CHRIST anſwers to the five hundred fifty third year before the Deluge, and *Enos* died in the year of the World eleven hundred and forty, which preceded the flood five hundred and ſixteen years, whereby *Fohius* might be contemporary with *Enos* thirty ſeven years, according to the *Chinois* hiſtorical accompt, and as by our vulgar Chronology is evident. The moſt accurate Chronography of the *Chinois*, by the calculation of *Moſes*, precedes the deluge ſeaven or eight Ages; ſaith *Voſſius*. *Iſ. Voſſ. de Ætat. mun. p. 18,*

But I find *Xircherus* very much to diſſent here-from. For, he ſaith, that the *Chinois* as from their Annals and Chronography may be collected, place the firſt invention of their Letters almoſt three hundred years after the Deluge, of which their firſt King, *Fohius* by name, was the firſt Inſtitutor; as by the book of the ſucceſſion of their Kings appears. *A. Kirc. Ch. Ill. par. 6. pag. 225.*

Now, this variance ariſeth, becauſe *Kircherus* for his calculation uſeth not the ſame *Europæan*, but a different Chronology from the reſt. For whereas *Trigautius*, *Martinius*, *Semedo*, with *Nieuhoff*, deduce their computation from the vulgar *Æra* of CHRIST, by which according to the original *Hebrew* Text, the flood hapned in the year of the World one thouſand ſix hundred fifty ſix; *Kircherus* on the contrary takes his from the *Æra* aſſerted by *Iſaac Voſſius*, whereby according to the *Seventy*, the flood is made to happen in the year of the World two thouſand

thousand two hundred fifty six; the difference being six hundred years. And by this computation indeed, we shall find, that the first Letters of the *Chineis* came to be invented by *Fohius* two hundred forty four years before the *Confusion of Tongues*; and consequently not much less than three hundred years after the Deluge, as *Kircherus* hath alleged, the precise time being two hundred eighty seven years. For *Vossius* to make good his Chronology affirms, that the dispersion at *Babel* succeeded at the birth of *Phaleg*, which, saith he, was five hundred thirty one years after the Flood: *Quam factam esse diximus ante & post nativitatem* Phalegi *annis post diluvium* 531. being his words.

Is. Vossius de Ætat. Mun. pag. 47.

But although by this it more than manifestly appeareth, that *China* had letters, and was planted two hundred forty four years before the *Babylonian Confusion*, and that thereby the *Chinois* could not be obnoxious to the curse of *Confounded Languages*; nevertheless (except their Letters, as *Semedo* conceiveth, were born with them, and together with their Theology, taught them by *Noah*) that also they were a people, and consequently had a Language, long before they could have letters in use, reason must grant, and *Vossius* will not deny. For he informeth us, That his *Serians*, (our *Chinois*) in their Annals record, that in the more antient times which both preceded, and immediately succeeded the universal Deluge, their Countrey was inhabited, though they will not for certain affirm the same, but willingly rather acknowledg their errour therein. But if in them it be an

Id. pag. 48.

errour,

errour, then is *Voſſius* himſelf moſt eminently guilty of the ſame errour. For, he hath long ſince delivered his judgment, that by his calculation, the *Chiniqne* deluge correſponds exactly with the flood of *Noah*. But unleſs *China* were peopled, it could not, according to his own poſition be drowned. For, with great vehemency he diſputes, that thoſe Countries that were not inhabited, periſhed not in the Deluge. Hear him, *Ut vero diluvii inundationem ultra orbis habitati terminos producamus, nulla jubet ratio, imo prorſus abſurdum dicere, ubi nullæ hominum cædes, illic etiam viguiſſe effectus pœnæ ſolis hominibus inflictæ*; But that we ſhould draw, ſaith he, the Inundation of the Deluge without the limits of the habitable Earth, no reaſon enjoyns, yea verily, it is abſurd to ſay, that where men had no habitations, there alſo the effect of the puniſhment, inflicted on men only, ſhould take place. So that his argument ſtands thus; That Countrey which was not peopled, was not drowned by the flood; But *China* he himſelf affirms was drowned by the flood; Therefore *China* according to his own affirmation was peopled before the flood. Either then the *Chinois* are not in an errour for ſo recording, or *Voſſius* is in an errour for ſo affirming. But *China* without all peradventure was inhabited before the flood, and conſequently drowned, and therefore both the *Chinois* and *Voſſius* are in the right. And he himſelf hath furthermore and very lately acknowledged, That the Chronology of *China*, by the *Moſaical* accompt, precedes the flood ſeven or eight Ages.

J. Voſſ. de Ætat. Mun. pag. 54.

Mark

Mark nevertheless I pray, how learnedly in thus disputing of the Deluge, *Vossius* occultly pleads the very case of those plantations, that were setled before the Conspiracy at *Babel*, and how those that were absent thence could not be guilty of the Crime committed there, nor liable therefore to the punishment ensuing thereupon.

Now although, which of these two computations, are, according to the letter of the Scripture most warrantable, I will nor presume to argue; yet nevertheless what our *Mede* and others have delivered concerning them, I am not to decline. "We know, saith he, the first "Ages of the Church followed the computation "of the seventy altogether, though it were most "wide of truth; and the chiefest Doctors the "Church then had, through ignorance of the "*Hebrew*, for a long time knew not, or believed "not, there was any other computation. He also adds, that the great difference which is found between these Chronologies proceedeth chiefly, because the *Seventy* translating in *Ægypt*, voluntarily and of set purpose, increased the years of the first generations, to make them reach the Antiquity of some stories of the *Ægyptians*, and thereby exceeded the *Hebrew* computation, above thirteen hundred years. And Doctor *Brown* affirms, "that the *Hebrew* is incontro-"vertibly the primitive and surest text to rely "upon, and to preserve the same entire and uncorrupt there hath been used the highest caution humanity could invent. Wherefore no man shall perswade me, no man, I say, of how great

J. Mede lib. 5. pag. 1094. 1095.

Dr. Brown Pseu. Epid. lib. 6. pag. 238.

great Authority ſoever he be, to believe any thing that openly contradicts, what *Moſes* hath delivered; which is the moſt certain rule of all hiſtories, and unto which unleſs we conſent, we cannot conſent to truth. However, leaving every man to liberty of conſcience herein; I ſhall, with my principal Authors alſo, proceed with the vulgar *Æra*, as I begunn, in all reverence ſubmitting to the written Word of God according to the *Hebrew* Text; not daring to vindicate the Antiquities of *China*, ſo highly, as with *Voſſius* to ſay, *Quamvis autem odioſe dictum poſſit videri, dicam nihilominus, non defuiſſe, qui fortius iſtas Antiquitates aſſeruerint, quam alii Moſem defenderint.* *Iſ. Voſ. de Ætat. Mund pag. 3.*

It ſufficeth us, allowing which computation you pleaſe, that *China* was inhabited before the *Confuſion* of Tongues, that for ſeveral Ages before that *Confuſion* the *Chinois* had the uſe of Letters; to wit, ever ſince the time of *Fohius*, whether likewiſe you admit him to have reigned either before or after the flood; and that at this preſent day the ſelf ſame letters abſtracted only, are in uſe amongſt them. For we muſt obſerve, that the Characters they now uſe were abbreviated, from thoſe that *Fohius* with other of his Succeſſors firſt compoſed to their ſpeech, as by *Kircherus*, having elegantly inlarged upon that, that others have but hinted at, is manifeſtly evident,

But before proceeding thereunto, ſeeing we are thus accidently fallen again upon their Chronology and Annals, I conceive it very pertinent, to let you know the ſurpaſſing care, and nor to be

be paralleld order, the *Chinois* have from all Antiquity observed in writing of them, lest our following discourse chiefly relating to their Language, should otherwise seem to receive an interruption thereby.

M. Mart. Sin. Hist. lib. 1. p. 20.

Martinius then telleth us, it was of old, and as yet is used by this Nation, that the writing of the life and actions of the deceased Emperour, that it may be free from all deceit and flattery, is by his Successour committed to the charge of some of their most learned Philosophers, which trust is reputed of all others the greatest honour, and is by their chiefest men ambitiously desired. Whereby the *Chinique* History hath been ever so continued like it self, as that, though from time to time as the Ages succeeded, it be inlarged by several Pens, it seems nevertheless to be the work of one only Author. For, it is unlawful for any but the Historiographer Royal to intermmeddle therewith, and criminal also, for the Writer of the succeeding times, to alter the preceding History.

J. Nieuh. l' Amb. Or. par. 2. pag. 104.

In confirmation whereof, observe likewise the report that *Nieuhoff* makes. The Emperours of *China*, saith he, have evermore laboured to have the Annals of their Empire written by the most learned of all their Philosophers, whom they chuse and oblige to that end, which makes this people glory, that there is nothing that surpasseth the truth of their Histories, and particularly those which are written from the two thousand, two hundred, and seventh year before the birth of CHRIST, unto this present time. Whereby their exact care in their Chronology admirably

appears;

appears; for, it falls out juſtly with the fortieth fourth year before the Confuſion of Tongues, of which we had cauſe though upon a different occaſion (when ſtating at what time their Empire became hereditary) formerly to take notice, and as directly anſwereth to the end of the reign of *Xunus*, who firſt ordained this order to be perpetually obſerved, and who upon the caſting off of *Chus*, ſucceeded *Jaus*, as is already ſaid. And it confirmeth alſo, what *Martinius* aſſerteth, That there is hardly any Nation in the whole World to be found comparable to the *Chinois* for their certainty in Chronology. *Quâ curâ non ullam facile nationem Sinis in Orbe reliquo parem invenias*; being his words. And likewiſe, leſt it were not ſufficient for him once only to aſſert it, he affirms the ſame again, ſaying, *Quâ in re mirabile Sinarum ſemper ſtudium emicuit*, wherein the wonderful care of the *Chinois* hath evermore excelled. Which *Voſſius* iu like manner atteſteth, frequently calling the ſame *accuratiſſima Chronographia*, *certiſſima Chronologia*, the moſt certain Chronology, the moſt exact Chronography.

M. Mart. Sin. hiſt. lib. 1. pag. 20.

Id. pag. 12.

We well know, thoſe are not wanting, that make *Nimrod* to have arrived at *Shinaar* in the year one hundred and one after the Flood, and the *Confuſion* to have been at *Phaleg's* birth; but although it is not to be beleeved, as *Voſſius* ſaith, that the building of the Tower, the *Confuſion of Tongues*, and diſperſion of the people ſhould be made, before ſcarcely one Age after the Deluge was expired; and though, as Sir *W. Raleigh* tells us, "Theſe men do all by miracle, and "beget whole Nations without the help of "Time;

Id. pag. 17.

Sir W. Ral. hiſt. par. 1. pag. 99.

" Time; nevertheless let it be as improbable, and the time as much abridged as it will, even by this computation also, the Classique History of the *Chinois* begins fourteen years before the *Confusion of Tongues* happened.

It was in the year after the universal Inundation one hundred and one, at which time *Phaleg* was born. *Gen.* 11. *v.*16. that the division of the Earth, if understood to be at the birth of *Phaleg*, was made by *Noah* among his grand-children; & that done, that they then went from the Eastern parts unto the valley of *Sennar*; Arch-bishop *Usher* is of opinion. Whereby it manifestly seems, that from their removal out of the East, until the curse of confounded Languages, what in regard of their transmigration, what of the prodigiousness of their work, a considerable space of time interlapsed, but what that interval might be, he silently pretermits.

Dr. *Usher Ann. pag.* 3

And therefore, if you consult the *Æra*, that some marginal notes upon our Bible, *Goropius*, Sir *W. Raleigh*, and the most learned Antiquaries follow, which gives one hundred thirty one years before *Nimrod* came to *Shinaar*; and then if according to *Glycas*, as cited by *Raleigh*, you add thereunto forty years more to be consumed about bringing the Tower to an height before the *Confusion* ensued thereupon, you will readily find, that the History which the *Chinois* esteem so authentique commenceth thirty years before the dispersion at *Babel*, following Arch-bishop *Ushers* accompt; and by this other *Æra* observed by *Raleigh* and the rest it will appear, that the same history takes beginning eighty four years

Sir *W. Ral. Hist. par.* 1. *pag.* 100.

before

before the *Confusion of Tongues*, the which in manner accordeth rightly also, with what *Trigautius* & *Nieuhoff* have delivered, that by their Annals it appears they have had the knowledg of one only God, above four thousand years; for we know that from the Flood to this present time three thousand nine hundred sixty two years have elapsed. Now *Nieuhoff* and *Trigautius* follow (I need not repeat it) the vulgar Chronology, and deduce their account from *Jaus*, who began to reign four thousand twenty five years since, and whose memory liveth by these Annals (which from *Xunus* seem to be called *Xuking*) *Initium ejus libri est Yaus Imperator*, that Book takes beginning at the life of *Yaus*, saith *Martinius*. From whence we may observe, that though this their History precedes the Flood, it came nevertheless to be written in the succession after it; which much more contributes to the manifesting of the verity of their Annals, and who this *Jaus* might in all probability be: The certainty then of their Annals & Chronology being thus apparent, it remains only to enquire after their Language and Letters, and with what certainty they have been continued.

M. Mart. Sin. hist. lib. 8. pag. 352.

Alvarez Semedo tells us, That the Language which they use in *China*, is of so great Antiquity, that many beleeve it to have been one of the 72 at the Tower of *Babel*. Of which opinion my self also will perhaps be, when either any of his Society, or other in his behalf shall make evident, so many Languages to have been spoken upon the *Confusion* there. It is true, that as well many learned men, as *Semedo*, according to the number of

4. Sem. Rel. de la Cin. pa. 1. cap. 6.

names laid down in the tenth Chapter of *Genesis*, being seventy, have supposed that the PRIMITIVE Tongue was confounded into the like number of Languages. But this, saith *Heylin*, I take to be but a conceit. It being plain, that *Canaan* and his Sons, eleven in all, had but one Language amongst them, which was the *Hebrew*, or Language of the land of *Canaan*. And as for *Joctan* and his Sons, being thirteen in number, considering he was the younger brother of *Phaleg*, in whose time this Confusion happened, it is most probable, and avowed for a certain truth, that either none of them were born, or if they were, yet were all of them too young to have had an hand in the design for the building of *Babel*; and consequently could not be within the curse of *Confounded Languages*. So here is a third part of the seventy to be taken off, as possibly might all the sons of *Mizraim* be, if it were worth the while to insist upon it. With this *Willet*, *Purchas*, *Mede*, and divers others agree. Therefore with them and *Heylin*, I take this but for a fancy, and till made otherwise appear, shall conceive, that the Language of the Empire of *China*, is of far higher Antiquity, and as antient, as the World it self and Mankind.

Heyl. Cosm. pag. 8.

A. Will. in Gen. 11. Pur. Pilgrimage, lib. 1. pag. 40. J. Mede, lib. 1. pag. 368.

Some again are of opinion, that the PRIMITIVE Language was not divided at all into any more or less others, but that the Judgment which fell upon the Conspirators at *Babel* was nothing else, than that their minds, and their notions of things being confused, though they might speak the same words, as they did before, yet they could not understand one another. Others

M. Casaub. de 4 ling. pag. 5.

thers again, that it was a forgetfulness of the former speech, and being forgotten, they afterwards mattered or babbled forth confusedly, whatever came next unto their Tongues-end. From whence it is supposed the word to Babble, used by us for a senceless discourse, proceedeth. But whether a division, stupefaction, oblivion, or absolute extirpation, (for what is *confounded* is reduced to nothing) it befel those only that were *There* in the Region of *Babylon*, and were either advisedly or actually contributors to the building of the Tower. And therefore concerns not us, who were throughly warm in our goodly seats long before that *Confusion* happened, and being not guilty of that crime, could not be within that curse, nor subject to that Judgment whatever it was. But to proceed.

N. Trig. de Christ Exp. apud Sin. lib 1. cap. 5

In the Language of the *Chinois* the Element, Syllable, Word, are all one and the same; *Idemque est apud eos Dictio, Syllaba, Elementum.* Saith *Trigautius.*

Their Idiom is very succinct, insomuch that as in multitude of Letters they surpass all other Nations of the World; so likewise in paucity of words they yeeld to all. For the number of their words scarcely exceeds sixteen hundred. All of them also end in vowels, some few excepted which terminate in M, or N, and they are all Monosyllables and Indeclinables, as well Nouns, as Verbs; and so accomodated to their use, that many times the Verb serveth for a Noun, and a Noun for a Verb, and an Adverb likewise, if need require; whereby there is not much pains required to put them together in

A. Kirch. Ch. Ill. par. 1. p. 11.

A. Sem. Rel. de la Cin. par. 1. c. 6. 11.

Syntax: And for the same reason we are assured by *Semedo* also, that their Language is more easy to be learned, than the *Latine*, the Grammar only whereof taketh up all our younger years. Hear him, *Con che si facilita per essere studiata più che la Latina la cui sola Grammatica si piglia gli anni dell' eta puerile.* Now these being his words, it seemed very strange to me to find, that in the Essay towards the *Philosophical Language*, pag. 452, it is said, that upon the accompt of the great Æquivocableness *Alvarez Semedo* affirms the *Chiniqne* Tongue to be more difficult, than any other Language of the World, quoting *Histor. China Par. 2. Cap. 2.* But, the truth is, the Author is too learned to commit such an error himself, and therefore deserved a more careful Transcriber; for those words are neither in the place quoted, nor in any part of *Semedo*'s whole relation. Who, on the contrary, will likewise ere we conclude, not from casual hear-say, but his own long experience, receiving what he writ, not from the ears of others but his own eys, attest, that upon the very self same accompt pretended it surpasseth for sweetness all other Languages at this day known.

d. Kirc. Ch. Ill. par. 6. pag. 226

It depends not, moreover, upon Letters disposed into an Alphabetical form like ours, nor have they in their Language any words compounded of Letters and Syllables; but every single Character importeth a single word or name, whereby they had need of as many Characters, as there are things, by which they would deliver the conceptions of their minds. For example, if any should go about to render *Calepine*

pine into their Idiom, ſo many and different Characters he ought to have, as there are different words therein. Neither do they uſe Declenſions or Conjunctions, ſeing all theſe are involved in the Characters themſelves. So that it behoveth that man to be endued with a good memory, that intendeth to attain, but even unto an indifferent perfection in the *Chinique* Learning. Inſomuch that he that by long ſtudy, throughout in manner his whole life time, arriveth to the higheſt perfection therein, as alſo amongſt us whilſt living we ſtill learn, obtaineth deſervedly the prime honours and dignities of the Empire. And as they are more or leſs learned, ſo are they leſs or more eſteemed. From whence it proceeds, as *Mendoza* affirms, that none how miſerably poor ſoever they be, but learn at leaſt to read and write, it being infamous amongſt them to be illiterate. *G. Mend. Hiſt. de la Chin. lib. 3. pag. 140.*

It may nevertheleſs not undeſervedly ſeem admirable unto any man, ſaith *Kircherus*, why ſo many, and ſuch Characters, which in their Onomaſticon, called *Haipien*, to wit, the Ocean are numbred at ſixty thouſand, ſhould be involved as we ſaid in ſo few words, which that it may be manifeſt we are to know, that the words of the *Chinique* Language, as we lately ſhewed, hardly exceed ſixteen hundred. We may with *Semedo* diſtinguiſh them. Their Language hath not in all, ſaith he, more than three hundred and twenty *vocaboli* [words, I ſuppoſe unaccented and unaſperated] and of *parole* [words which though really the ſame, differ in the aſpiration and accent only] one thouſand

two hundred twenty eight. But as every of these words hath many and divers significations, so, unless by the different accents they are not to be understood. For, one word signifies sometimes ten, & sometimes twenty several things, intelligible only by the different pronunciation of the Accent. Whereby in regard of the double sence, their Language to strangers is very difficult, and not without great labour, intentive study, and with a thousand reflexions to be learned by them. So that, it is one thing to know the *Chinique* Characters, another, to speak the *Chinique* Tongue. For any stranger that hath a good memory, and diligent care withal, may attain to the height of Learning by reading of the Books of *China*, although he can neither speak the Language, nor understand what the Natives speak to him. From whence may be collected, that as the *Frenchman* writeth, not as he speaketh, so the *Chinois* speaketh not, as he writeth. And we know, that even at this day, in all generally, as well antient, as modern Languages, there is between the reading and speaking a difference either more or less. However, as for that in *China*, *Trigautius* tells us, That all the difference between the speaking and writing consists in the connexion of the words only.

A. Kirch. Ch. Ill. par. 6. pag. 235, 236.

N. Trig. de Ch. Exp. apud Sin. lib. 1. p. 25.

J. Nieuh. l' Amb. or. par. 2. pag. 12.

But hereof *Nieuhoff* will particularly inform you, There is no Language, saith he, that hath so many words of a double sence as the *Chinique*; which is apprehensible by the different cadency of the voice. The incommodity received thereby is very great; for one cannot write any thing, that is read to him in this Language, nor of himself

ſelf underſtand a word, unleſs he have recourſe to their Books, to know the double ſence thereof by the Characters, whereby he may readily find it out; when in ſpeaking, he cannot conceive what the Native meaneth. So that, one is not only obliged to have the words repeated, but likewiſe either with Ink to have them ſet down in writing, or if that be wanting, with water on the Table, or ſome other thing expreſſed. This double ſence may in ſome meaſure be apprehended by five different cadencies or principal Tones, which are hard to be diſtinguiſhed nevertheleſs, in regard of their ſweetneſs: One word oftentimes receiveth (amongſt ſtrangers eſpecially) five ſeveral meanings through this variety of Tones. And there is not one word alſo, which hath not one of them, and likewiſe twenty or thirty ſignifications, according to the diverſity of the Aſpirations, which the Natives learn from their cradles, but is very difficult for a ſtranger to attain. And with the reaſon thereof *Trigautius* ſhall ere long acquaint you.

Jacobus Golius conceives the Language of *China* to have proceeded not ſo much from chance and neceſſity, as from meditation and Art. But being it is deſtitute of all thoſe troubleſome aides that are brought in to the aſſiſtance of Art; for they have no Rules either for Grammar, Logick, or Rhetorick, but what are dictated to them by the light of Nature; though greater Eloquence, than amongſt them hath ſcarcely been ever read. Therefore being it is ſo nakedly free from thoſe ſuperfluous guides which we are conſtrained to ſearch after in learning what-

J. Gol. Addit. de reg. Cathayæ pag. 7.

A. Sem. Rel. de la Chin. par. 1. cap. 11.

ever other Language; we may well conceive, that it was at first infused or inspired, as the PRIMITIVE Language was into our first Parents, and so from them received, rather than otherwise invented and taught the *Chinois*. And whereas some fancy, that it is in many respects very imperfect, and exceeding equivocal; yet in regard no Author of credit extant, hath given us so much as in general terms, any the least notice of any such imperfections, I may say, that if any such imperfections shall be found therein, they relate in regard of the high Antiquity unto Artificialness only. For, without all peradventure it is a perfectly natural speech, and was a Language, before the World knew, as to this particular at least, what that, which we now call Art, meant. And as for the double sence of the words, those that have long lived in *China*, those that have diligently studied the same, and who are most concerned, and can best tell, shall give you full satisfaction in due place; that this æquivocalness makes it not only a sweet, but also a compendious, pleasant, and graceful Language, not naturally defective.

But *Golius* himself shall presently attest it, verily, saith he, their Language in this is truly singular, and it is almost incredible, that all their words are not only Monosyllables, and guiltless of Grammatical differences, but also of such very great affinity between themselves; that, not otherwise, than by a most fine variety of pronunciation scarcely perceptible by other people, they are distinguished. And that throughout all Ages their speech hath been

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one and the self same; he formerly assured us.

Now had he withal said, that their Characters were artificial, much Rhetorique needed not to have perswaded us into a beleef thereof; in regard their first, consisting of Beasts, Birds, Plants, Fishes, and the like, could not be made without some knowledge in *Design*. Whereby also this Art appears certainly to be, if not more, at least as antient, as Hieroglyphicks. And as for those which they use at present, though it is true, that according as they are written, either in a set or running hand, they yeeld a deviation in figure: nevertheless they are grounded on the *Mathematiques*; for, they be composed of perpendicular, rectangular, parallel, and circular lines, as we shall shortly prove, being now obliged thereunto.

The Characters of the *Chinois* are twofold, *Antient* and *more Antient*; or, the Originals and their Abstracts. The more Antient are those first or *primier* Characters of theirs, which we find to be of such great Antiquity, what Chronology soever is followed; and which upon especial occasions only, are now in use amongst them. And the Antient are those, which from the other were abstracted, and bearing the very same signification in their speech, are throughout their whole Empire in general use at this day.

Now the first or *primier*, which, because their abstracts are of above three thousand seven hundred years continuance, we have for better distinction sake, called their more Antient Characters, consisted of sixteen several kinds, taken from the various

rious flyings, goings, creepings, turnings, windings, growings, encreasings, decreasing of volatile and reptile things, after the formerly mentioned significative manner. *Kircherus* thus sets them down.

A. Kirch. Ch. Ill. par. 6. p. 228, &c.

The first, from Serpents, and Dragons, and their various complicatures.

The second, from things belonging to Husbandry.

The third, from the Wings of Birds, according to the position of their Feathers.

The fourth, from Shell-fish and Worms.

The fifth, from the Roots of Herbs.

The sixth, from the Prints of the feet of Birds.

The seventh, from Tortoises.

The eighth, from the Bodies of Birds.

The ninth, from Herbs and Water-flaggs.

The tenth, from —— But they seem to be derived from Ropes or Threads.

The eleventh, from Stars.

The twelfth, from —— But it is a Character wherein of old their Edicts, Charters, and Letters Patents were written.

The thirteenth, from ——

The fourteenth, from —— But the Characters express Rest, Joy, Knowledg, Ratiocination, Light, Darkness.

The fifteenth, from Fishes.

The sixteenth, and last from —— But it seems our Author finding, that his Society know not as yet, how to read this kind of them, thinks it needless we should know, from whence Antiquity composed the same.

Of These (besides what others of their Philosophers

ſophers invented) each of their firſt ſix or ſeven Emperours found out one, *Fohius* the firſt ſort, *Idem Imperator Sinicos Characteres reperit, quos loco nodorum adhibuit, ſed ipſis nodis intricatiores*; The ſame Emperour accidentily deviſed the *Chinique* Characters, which he uſed in the place of Knots, but more intricate, than the Knots themſelves. *Kircherus*, as was ſaid, not unaptly, in regard of their involvings, tells us, he took them from Serpents and Dragons; as *Jaus*, the ſeventh ſort from Tortoiſes, and their ſeveral poſtures: *Septima characterum forma ex teſtitudinibus conſtructa, ſignatur literis HIKLM, quos invenit Yao Rex*; the ſeventh form of Characters framed from Tortoiſes, which King *Yaus* invented, is ſigned with the Letters HIKLM. Which are his countermarks to demonſtrate how exactly they correſpond, with thoſe they now uſe. In every one of theſe Characters ſix things were to be conſidered, the Figure, Sound, Uſe, Signification, Compoſition and Explication.

M. Mart. Sin. Hiſt. lib. 1. p. 22.

A. Kirch. Ch. Ill. par. 6. p. 230.

Now, it cannot but be here obſerved, *Martinius* ſaith, that their Emperour *Fohius* introduced his invention of their Characters in the place of Knots; whereby it may be collected, that as the *Americans* afterwards, in their Hiſtories, by *Quippoes*, and the *Laplanders* and *Samoeds* at this day, in their Exorciſms, by Knots; ſo the *Chinis* more antiently expreſſed the conceptions of their minds by the like way. And to this purpoſe I find, in our Author, that not much before *Fohius* his dayes one *Suius* governeed *China*, and that he, inſtead of Characters and Letters, firſt found out knots of Ropes, for eaſing

M. Mart. Sin. hiſt. lib. 1. p. 19.

of

of the memory, and taught them the right way of using them in Schools.

Id. pag. 17. Furthermore, it appears by *Martinius*, that they have a certain sort of Characters in use at this day, which were invented long before the reign of *Fohius*. For, *Thienhoangus*, who was their next governour after *Puoncuus*, and, who first civilized, and brought them into order, invented that double sort of Letters, from which by joyning them together, the *Chinois* afterwards, about the year before CHRIST according to the vulgar computation two thousand six hundrd and seventy, framed their Cycle of sixty years. The first sort consists of ten Letters, which they call *Can*; the second contains the twelve hours of the day, which not by numbers, but particular Characters they express and signifie. From the connexion of these same characters, they suppose to know, not only the name and quality of the year, but also of the whole year, and every day thereof, the secret motions of the Heavens, and their influences upon terrestrial bodies and natural things.

A. Kirc. Ch. Ill. par. 6. pag. 226. *Posteriores vero Sinæ rerum experientiâ doctiores, cum magnam in tanta Animalium Plantarumque congerie confusionem viderent, characteres hujusmodi varie figuratos, certis punctorum linearumque ductibus æmulati, in breviorem methodum concinnarunt, quâ & in hunc usque diem utuntur*; But the succeeding *Chinois*, saith *Kircherus*, more learned by experience, when they saw the great confusion proceeding from such a mass of Animals and Plants, reformed those characters so variously figured, and in imitation of them, by subtracting

ſubſtracting certain points and lines from them, reduced them into a more compendious method, which even unto this very day they uſe. Now, that the Characters which even unto this very day they uſe, how many Ages ſoever their firſt Characters were invented before, have been above three thouſand ſeven hundred years uſed by them, will very ſuddenly from warrantable Authority be made good.

Of theſe Characters the number is ſo great, as that it is ſcarcely known. *Martinius* and *Semedo* compute them at ſixty thouſand; *Trigautius* at ſeventy or eighty thouſand; *Kircherus* ſaith eighty thouſand, and *Nieuhoff* from *Mandeſlaus* in his Hiſtory of *Perſia*, finds them to be more than an hundred and twenty thouſand. Of which nevertheleſs eight or ten thouſand are ſufficient to learn their Idiom, that a man may tollerably converſe, and know how to write the Characters, and perhaps throughout their whole Empire, there is not any man, ſaith *Trigautius*, that knows them all. And when they meet with any that they call a cold Letter, they have recourſe to their Vocabulary, as we to ours for any *Latine* word we underſtand not; which evidently declares, that he amongſt them, that knows the moſt Letters is moſt learned, as with us, he is the beſt *Latiniſt*, that is beſt acquainted with his Dictionary, or he the greateſt Scholaſt that hath read or ſtudied moſt. The firſt of their Characters ſignifies God (their *Xangti* happily may be intended) as the Character of the Croſs gives beginning to our Alphabet, ſaith *Mercator*, in his Atlas.

A. Sem. Rel. de la Chi. par. 1. cap. 6.

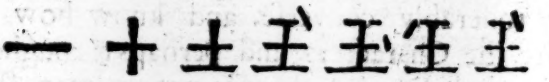
N. Trig. de Exp. Chriſt. apud Sin. lib. 1. cap. 5.

G. Merc. Atl. in Ch. pa. 672.

Now

Now to form all this multitude of Letters, they use nine strokes or touches with the pen only; yet so disposed nevertheless, that by adding, diminishing, or turning of a stroke, they make other new and different ones, and of different significations. For example, the streight line marked A, signifies One; being crossed with another line, as at B, it expresseth Ten; made with another at the bottom, as at C, it denotes the Earth; and with another at the top, as at D, it standeth for a King; by adding a touch on the left side between the two first strokes, as at E, it is taken for a Pearl; but that which is marked with F, signifies Creation or Life; and lastly by the character under G, is intended Sir.

A B C D E F G



That their Characters, for Contracts, Policies, Pleadings, and such like transactions between party and party, are written with a running hand, answering to that which our publique Notaries use; and that for their Manuscripts and printed Books another more set form is observed; as also that some of them are more difficult, and require more study to be understood, than others, I need not mention; the Characters essentially being still the same. But must not omit the great Antiquity they carry; *Le Lettere che usano, par che siano così antiche, come le genta medesima, perchè conforme alle loro memorie Histori-*

A. Sem. Rel. de la Cin. par. 1. cap. 6.

chi

che; le riconoſcono da più tre mila ſette cento anni, infino a queſto del 1640, *nel quale ſcriviamo queſta relatione*; The Letters which they uſe, ſaith *Semedo*, ſeem to be as antient, as the People themſelves, for perfect notice of them may be taken from their Hiſtorical Records, for above three thouſand ſeven hundred years, accounting to the preſent 1640, in which this our Relation, ſaith he, was written. Now, as from him is not to be collected; how many more, than three thouſand ſeven hundred years, his words *da più* may imply, ſo in regard they relate not to their firſt or *primier* Characters, but thoſe particularly which they now uſe, and to the time chiefly when they came to be reformed, we have no need to inſiſt upon them. Though the formerly mentioned *pluſquam* of *Voſſius*, purpoſely inſerted that it may be obſerved to this end, comprehends no leſs, than five hundred years. Wherefore following his aſſignation preciſely, I ſay, it is plainly manifeſt thereby, that not only the reducing of their *primier* Characters to a more compendious method, than formerly they were, hapned two hundred thirty four years after the flood; but alſo that ever ſince that their reducement, their Letters have continued without any alteration, and are the ſelf ſame at this inſtant time, as when primarily they were reduced. In like manner *Kircherus* throughout the ſixth part of his *China Illuſtrata* moſt certainly demonſtrates, that every particular Letter of them, bears at this very time the ſelf ſame ſignification in their Language as the peculiar *primier* Character, from which it was abſtracted, antiently did. And both *Martinius*

and

and *Nieuhoff* very late Writers, & by so much the more unquestionable, have long since declared, that their *primier* Characters were invented almost three thousand years before the birth of CHRIST. And indeed, that the Invention of them long preceded their Reformation, not any man can possibly doubt, considering especially, setting what hath formerly been said aside, that being they were devised by several persons, succeeding one another in several Ages, they must of necessity take up many years of time; before likewise their posterity could gain so much experience, as to perceive the great disorder attending such a mass of Animals and Plants, divers years also must necessarily elapse, and at last the bringing of them, being so numerous, into their present form, in regard of the frequent consultations, mature deliberations, and manifold transcriptions, could not in like manner be performed at an instant. Therefore, without all peradventure, their first Letters must be much more antient by far than those which they now use; as *Nieuhoff* and *Martinius* have asserted. But if you incline rather unto *Kircherus*, and the computation which he follows, then it appears thereby, that their *Primier* Characters were first found out, no less than two hundred forty four years before the *Confusion of Tongues*, but at what time, or in what Age their Emendation succeeded, is not to be gathered, either from him or *Vossius*.

The *Chinois* give willingly great sums of money for a Copy of their antient Characters well formed, and they value a good writing of their now

now Letters far more than a good painting, whereby from being thus esteemed, they come to be reverenced. Insomuch that they cannot endure to see a written paper lying on the ground, but finding it immediately take it up, & carry the same to the Childrens Schools, where in an appointed place for keeping the like papers, they remain, till afterwards at certain times they burn them, not out of Religion as the Turks, but only out of the love they bear to Letters.

From *Semedo* we have somewhat more to say, [*Il Linguaggio*] *è vario, perchè sono varii li Regni, delli quali hoggi si compone questa Corona, & anticamente non eran suoi, mà possèduti da Barbari, come tutte le Provincie Australi, & alcune Settentrionali*; The Language is different, saith he, because the Kingdoms are different, of which at this day this Empire is composed, and antiently did not belong unto this Crown, but were possessed by Barbarous people, as all the Southern Provinces, and some of the Northern. By which it is evidently manifest, that in those Countries which did antiently belong unto this Crown, the speech doth not differ but remains pure and uncorrupted. *A. Sem. Rel. de la in. par. 1. cap. 6.*

And hence it is that *Martinius* throughout his *Atlas* of *China*, when giving us the Chorographical descriptions of their antient Imperial Countries, delivers not so much as one only word of any whatever difference they have in speech. Whereas when describing those other of Northern Provinces together with the Southern, that not until these later Ages of the World were wholly reduced to obedience of the Em-

pire, and brought into civil order; he not only acquaints us with their various Language, but also in what manner, and by what means they came to vary therein. For, being as he frequently calls them, rude and uncultivated men, Mountaineers and fierce people, and having been at first *but few*, and no care taken of them, till the main Colonies were peopled, could not afterwards when their numbers were multiplied, be readily brought to submit to the Supreme Soveraignty; but for many generations through the disloyalty of their Governours stood out, and opposed the same, as hath been already said.

M. Mart. Sin. hist. lib. 1. p. 26.

Now, the Provinces which from all Antiquity have belonged to the Imperial Crown of *China*, are generally those that lie on the North of the *Kiang*, where their first Plantations were setled. For *Martinius* informs us, that the old limits of their Empire extended unto that Sea, which we may term the *Eoan*. But that as then it was so called, we are not to conceive. On the North *Tartaria Antiqua*, on the South that great River, which they call the Son of the Sea, bounded it. This River commonly called *Kiang*, running from West to East, divides the whole Empire as now it is, into North and South *China*, being the sometimes boundary thereof. He further tells us, that it was of old divided into twelve Provinces by the Emperour *Xunus*. Then into nine by his Successour *Yuus*, before the birth of CHRIST above two thousand, two hundred years; for at that time it contained the Northern parts only; from almost the fortieth degree of Latitude to the thirtieth, where the great River *Kiang* gave bound unto

l. Ait Sin. 3.

unto the Provinces. Afterwards by little and little the Southern parts were brought under subjection, and from barbarity reduced to the *Chinique* policy. Then at last was the whole Empire of *China* divided into fifteen mighty Provinces.

Whereby it manifestly appears, that their Language continues in its antient purity at this day, not in a nook or corner, as the old *Spanish* in *Biscay*; nor in the hilly or mountainous parts of the Countrey, as the *Arabique* in *Granata*; or as the antient *Epirotique* in *Epirus*; but throughout all their first Plantations, and Countries which did antiently belong unto the Crown, which *Martinius* hath told us, extend from almost the fortieth degree of Latitude to the thirtieth, where the great River *Kiang* boundeth them.

But, observe the opinion of *M. Casaubon* concerning the difference of their Language. I confess, saith he, that in some sort there may be a diversity in the speech of the Provinces of *China*: not any man nevertheless can possibly think, that this diversity could happen, until there were several Provinces, but much more rather, that the diversity proceeded from the difference of the Regions, and the Governments of them. Which is not to be denied; for, we cannot suppose, but that their speech might come to be different, either according to the temperature of the Air, or as the scituation of the Province was more or less mountanous, which naturally causeth greater or lesser rudeness in the pronunciation of a Language; or else according to the care in Government, as they were less or more

M. Casaub. de 4 ling. pag. 8.

trained up in civility, and kept within due order, which accordingly preserveth Language in its purity and perfection. In like manner the conduct of the Plantations, might be of great concernment therein, as when either the new Planters arose from the first swarm, or were of a second or third castling from other places; whilst the head Colony, as may be said, or main body of the Monarchy retained and enjoyed purely their genuine or natural speech. Wherefore admitting, that in those Northern and Southern Regions the Language doth differ, as much perhaps as our Southern, Western, and Northern-*English*, for it will scarcely appear to differ much more, yet it is still one and the same speech. Do we not grant, that the *Greek* was one Language, though there were five several Dialects thereof? And the Language of the *Ephraimites*, *Hebrew*, or *Canaanitish*, though they could not pronounce *Shibboleth*? Otherwise he that lispeth or stammereth, which is a defect in Nature, not corruption of speech, may be said to have lost his MOTHER Tongue. But let the Vulgar Idiom of the *Chinois* be as different as it will, they have not any one Book written therein, no more than we in our Northern or Western Dialects, but all their Books are written in their true ORIGINAL Language, and the Characters of them are, and ever have been one and the same throughout their whole Empire.

N. Trig. in Chr. Exp. apud Sin. lib. 1. pag. 35.

C. Mend. Hist. della Cin. lib. 3. pag. 139.

Mendoza makes mention of this difference also, and therewith somewhat acquaints us wherein it doth consist. He telleth us then, that *it is* admirably strange, that though in the Dominions

Dominions of this Empire, they have several kinds of speech, neverthelcss all generally understand it by the Letters, not Words. But the reason is, saith he, because one and the same figure, and one and the same Character, is common to all in the signification of one and the same thing, although it be diversly named in the speech; as for example, the Character for a City is universally known throughout their Empire, though in some places they call it *Leombi*, and in others *Fù*, the like hapning in all other nouns. Now, this proceeds not only in regard their Language is æquivocal through the divers significations of the Letter according to the Accent; but also because they have peculiar words for particular things according to the respective dignity and quality that the thing spoken of, carries in their speech; as *Semedo*, *Nieuhoff*, and *Kircherus* have told us, and as from *Martinius* you will very suddenly hear. And therefore *Mendoza* ought to have declared what kind of City the *Chinois* intend by *Leombi*; for, what manner they mean by *Fù* will appear ere long. And of all of them the words are perfect *Chinois*, and after the purity of their Idiom pronounced accordingly. As in like manner with us, though in the North of *England* they call that a *Dove-cote*, which in the South is called a *Pigeon-house*, the names nevertheless are good *English*; So also *Ensis* is as true *Latine* for a Sword as *Gladius*; and 'ἀστειότης as pure *Greek* for *Urbanitas* as ἐυτραπελία. But to our purpose *Cheu* is as uncorrupted *Chinique* for a City as *Fù*, and *Hien* as either; the diversity

M. Mart. Atl. Sin. p. 108. of Terms proceeding from the different dignities they bear. For, thus saith *Martinius*, The *Chinois* call not the greater Cities *Fù*, but *Chen*, and those lesser ones which are under their jurisdiction *Hien*. They call a Royal City also *Kingsu*, for as the same Author hath it, it is to be observed, that *Kingsu* is the common name of dignity for their Regal Cities, but not for any one properly and singularly so called. But to what degree of Cities *Leambi* answers, I cannot find, unless happily it might be mistaken for *Nuupo*, a Port Town, which the *Portugals* as *Martinius* informs me, are wont by somewhat a corrupt name to call *Liampo*.

Id. p. 118.

Whereby it is observeable that by one only word they express that, which we are enforced to signifie by divers. As thus also, for to say amongst us *Europeans* the manner of taking any thing, either with the whole hand, or with some particular fingers thereof, we are alwaies obliged to repeat the Verb *Take*, amongst the *Chinois* it is not so, for each word signifies the verb, and the manner likewise. For example, *Nien*, to take with two fingers: *Izo*, to take with all the fingers: *Chuà*, with the whole hand turn downwards: *Toie*, with the hand open turned upwards. So also with the verb, *Is*; whereas we say, He is in the house; He is eating; or He is sleeping: They have a word, wherewith at once they express, both that He is and the manner how He is. We so say the foot of a *Man*, the foot of a *Bird*, or the foot of any *Beast*, are alwaies necessitated to specifie it with the same word foot; but the

A Sem. Rel. de la Cin. par. 1. cap. 6.

Chinois

Chinois do it with one ſingle word; as *Kiò*, the foot of a Man: *Chuá*, the foot of a Bird: *Thi*, the foot of any Beaſt whatſoever.

The Natives of *China* ſpeak generally as from their Infancy they are taught, without obſerving any Accents at all; whereby in divers places the People, like our countrey Peaſants, as they afterwards attain to a more or leſs habit of civility and learning ſpeak finer, or broader, and with a fuller mouth than others. For, it may be collected from *Martinius*, that he among the *Chinois* that is not well read in the Language, and underſtands not the Characters rightly, *ore loquentem ruſtico*, ſpeaking in a ruſtical manner, delivers his mind harſhly; whereas he that is learned in them pronounceth his words with a grace genuinely. To *Theſe* the Language is familiar; from *Thoſe* not ſo welcome or commendable. *M. Mart. Sin. Hiſt. lib. 7. pag. 276.*

Thus in the Province of *Chekiang*, that which the *Literati* after the elegant manner of the ſpeech incorruptedly call *Kingsu*, the vulgar ſort of people ſpeaking after the common way leſs exactly, call *Kingsai*; from whence in *P. Venetus* the name *Quinſai* ſpringeth. So likewiſe in *Fokien* where they ſpeak clowniſhly they uſually change N, into L, as *Lankin* for *Nankin*, and the like. For thus *Martinius* alſo, in his deſcription of *Nankin*. The *Portugals*, ſaith he, vulgarly call it *Lankin* receiving the errour from the *Fokiens*, with whom they chiefly trade; for theſe being very rude in ſpeaking by a moſt common vice of their Countrey are wont to change every N into L. After the ſame man- *Id. Atl. Sin. pag. 110.* *Id. pag. 91.*

ner, as in the East of *England* they say a *Chim-Ney*, and in the West a *Chim Ley*; or as with us in several parts of *Somersetshire*, S, is changed into Z; as Zuch for Such; and F, into V, as Vather for Father and the like. Where also many of the People, the farther West especially, speak so confusedly in the mouth, that he, that is not acquainted with their Idiom, can hardly understand either what they mean or say; though nevertheless, that which they speak is *English*.

Those people of *Fokien* are the only they almost of all the *Chinois*, that adventure to go to sea and trade; and that *non obstante* the Laws of the Empire maintain free *Commerce* and *Intercourse* with forein Nations; whereby they use not all, saith *Martinius*, one and the same speech, but in several Cities it differs, insomuch that hardly and with difficulty one understands another, the polite elocution of the *Literati* common to all the other Provinces, being less known and used here, than in any place else. But in *Fenping* and the territories belonging to it (for every Province hath several, as great as some of our *Europæan* Kingdoms) which was planted by a Colony from *Nanking*, the Inhabitants speak as the *Literati*, which in regard they live amongst such rusticks is accompted singular in them. Now, *Semedo* in celebrating the *Chinique* speech will assure you, that at *Nanking* it is spoken purely. His words being, *Hanno più del soave che dell' astro, e se si parla perfettamente, come d'ordinario si ode in* Nankin, *lusinga l'udito*; Their Language, saith he, is more sweet than harsh, and if it be spoken perfectly,

M. Mart. Hist. Sin. p. 121.

Id. p. 128.

d Sem. Rel de la Chin. p. 2. cap. 6.

fectly, as it is ordinarily at *Nankin*, it flattereth the attention of the Auditors, or is very delightful to the Ear. As our *Engliſh* Tranſlation hath it.

By all which it appears, that from the different appellations given to one and the ſame Character, and the divers pronunciation of their Characters in divers places, though the words are the very ſame, the diverſity of their Language proceedeth. Therefore to make an end of this difference at once for all; The natural roughneſs of the Regions, attended by the ambitious proceedings of the *Royalets*, in thoſe Provinces where they domineered, cauſing a rough nature in the inhabitants made them live like Barbarians, and ſpeak accordingly; whilſt the pure Language of their Anceſtors lay neglected, and their morality trampled in the dirt. But what through their beginning to be reduced to the Imperial Diadem by *Chingus* firſt, and afterwards by *Hiavouus* about an hundred and forty years before the birth of CHRIST; what through their final reducement and union to the Crown, by the victorious *Humvù*, as was ſaid, their antient Language hath taken root again, & ſpreads it ſelf throughout all thoſe united Provinces, though each of them nevertheleſs ſtill retains their ſo rudely ingrafted ſpeech, as being by long time become habitual and natural to them, and not in poſſibility on the ſudden to be eaſily either refined or reformed. So that with *Semedo* we may confidently ſay, it is ſo far from being loſt, that though the Language in thoſe Provinces by their revolts became different, it returns again by their Union

Union into one only throughout the whole *Chinique* Empire. *Però la lingua della Cina venne essere una sola, che chiamino Quonhoa, ô lingua di Mandarini; perche essi con l'istesso passo col quale inducevano il lor governo in altri Regni, introducevano anche la lingua: e così hoggi corre per tutto il paese, come il Latino per tutta l'Europa; anzi più universalmente, conservando anche ciascuno la sua natural favella*; Therefore, saith he, the Language of *China* comes to be one only, which they call *Quonhoa*, or Language of the *Mandarins*; for with the same pace as they introduced their Government into those other Kingdoms, they brought in their Language also; and so it runs throughout the whole Countrey at this day, as the Latine throughout all *Europe*, but more universally, every one likewise keeping their natural, or clownish manner of speech, as *Nieuhoff* calls it, by which the Inhabitants of one place scarcely understand one another, as was instanced in the Province of *Fokien*, unless they have recourse to their Books and Characters which are all one and the same, whereby they readily comprehend the sence and meaning of him that speaketh. Hence it is, that we *Europæans* endeavour wholly to perfect our selves in the Language of the *Literati*, because it is more easie and more general; for thereby saith *Trigantius*, Strangers may converse with the Natives in any Province. Hence it is, that the style they write, is far different from that they speak; although, saith *Semedo*, (and mark him, I pray) the words are the same, so that when one goeth about to write, he had need to recollect his wits, for

1. Sem. Rel. de la Cin. par. 1. cap. 6.

J. Nieuh. l. Amb. Or. par. 2. pag. 13.

N. Trig. de Ch. Exp. apud Sin. lib. 1. p. 28.

A. Sem. Rel. de la Cin. par. 1. cap. 6.

for he that will write according as commonly they speak, may worthily be laughed at. Hence it is, that *Mendoza* telleth us, the Language of the *Chinois*, is, as the *Hebrew*, better understood by writing then speaking, the Characters being distinguished by points, which serve not so commodiously for speech. And hence it is, that *Trigautius*, giving us another reason for it, saith, I do verily beleeve, that the cause thereof is, for that from all memory of Ages, this people have endeavored to write elegantly rather than so to speak, insomuch that all their Eloquence even to these our dayes consists not in pronunciation but writing only. *Hic porro scribendi modus, quo singulis rebus singulos appingimus characteres, etsi memoriæ sit permolestus, tamen adfert secum insignem quandam nostrisque inauditam commoditatem,* &c. But al though this way of writing, whereby we are, saith he, to set down a particular character for every thing, be extremely troublesome to the memory, yet it brings with it a certain famous and incredible advantage to us, in regard of the universality of the Letter. Which incredible advantage, that as well the whole World, as we *Europeans* may enjoy, our learned Dr. *John Wilkins* by the proposal of a *Real Character* hath made a fair overture lately, and if others would as willingly contribute their studies, as he hath ingeniously begun; for no humane invention, but Divine creation can make any thing perfect on the sudden; we might no longer complain of the unhappy consequences that succeeded the *Confusion at Babel*, nor *China* glory that she alone shall evermore triumph in the full fruition of

G. Mend. hist. della Chi. lib. 1. p. 159.

N. Trig. de Ch. Exp. apud Sin. lib. 1. p. 37.

of those abundant felicities that attended mankind, whilst one common Language was spoken throughout the World.

Now, though it is not to be denied but that Language precedes Letters, for we speak before we can either read or write, nevertheless it must be granted withal, that we could neither write nor read, unless Characters had been framed to Language. And Characters were at first framed to Language, not only that by them, the actions of the respective people might be commemorated, but also that by such commemoration the Language it self should be preserved to Posterity. Therefore the certainty of Language consists not so much in the speaking and pronouning, as in the reading and writing: not in the words but Letters. For thus, he that is wel read in the Oriental tongues, we declare to be a great Linguist, as being learned in the speech of the Eastern Nations. By which it manifestly appears, as Bishop *Walton* formerly asserted, that by Inscriptions the truth of Language is discovered. Now *Nieuhoff*, *Vossius*, and others have assured us, that the *Chinois* can and will in maintenance of the truth of *Theirs* produce faithful witnesses, Antient Records written from Age to Age in not Alphabetary, but significative Characters, such, as the World in the Infancy and Nonage thereof had in use, & such as *Martinius*, *Semedo*, & our *Chinique* authors have generally affirmed, are the same at this very day, as when primitively they were invented: which eminently convinceth that their Language remains as pure and uncorrupt at this present in those Characters, as when they first began to have a Language.

But

But the Reverend Biſhop proceeds farther, and poſitively, as formerly cited, concludes, ſaying, *Idcircò linguæ omnes, quas libri ſcriptâ à communi clade non ſervant, viciſſitudini, ut omnia humana, ſemper obnoxiæ ſunt, & ſingulis ſæculis inſignem mutationem ſubeunt*; Wherefore all Languages that written books have not preſerved from common ruin, are, as all humane things, ever obnoxious to change, and in every Age undergo a notable mutation. Whereby it is more manifeſtly evident (And to this end eſpecially he thus delivered his judgment) that ſuch Languages which have been preſerved in written books are not ſubject to change. And therefore, finding from thoſe Authors that living many years in *China*, have not only been eye witneſſes, but alſo day and night moſt ſtudious in their Antiquities (*Martinius* profeſſing that for ten years together, except for his ſet prayers, he never took any book in hand but *Theirs*) finding I ſay from ſuch unqueſtionable Authorities; That the *Chinois* have been a people ever ſince the flood of *Noah*, and before the *Confuſion* of Tongues; That their Language hath continually in all times, from their firſt beginning to be a Nation, been preſerved in written books; *That* the Characters wherewith thoſe books be written, are the ſelf ſame, which from all Antiquity were extracted from their Original Hieroglyphicks: *That* in thoſe Characters their Language hath ever ſince conſiſted, and according to them, is at this preſent day ſpoken purely: And *That* by the ſame Characters their Language is generally and

N. Trig. de Chriſt. Exp. apud Sin. lib. 1. pag. 3 M. Mart. Sin. Hiſt. in Epiſt. ad Lector.

and universally understood throughout the whole *Chinique* World, We may safely conclude that the MOTHER or NATURAL Language of the Empire of *China*, perdures in its Antient purity without any change or alteration.

And I must not omit, that several books yet live amongst them, written in their first and original Hieroglyphicks, which still remaining in their Libraries, are understood by all their *Literati*, though they are no longer used, except in some Inscriptions, and Seals instead of Coats of Arms. Among these sort of Books is extant one called *Yeking* of great Antiquity, as taking beginning with *Fohius*, and of as great esteem for the *Arcana* it contains. This Book seems much to confirm the opinion of those, that would have the Inscription at *Persepolis* more antient than the flood. For, as *This* in *Persia* consists only in Triangles several wayes transversed: So *That* in *China* consists only of streight lines several wayes interrupted. It treats especially of Judicial Astrology, Politique Government, and occult Philosophy.

A. Kirch. Ch. Ill. par. 6. p. 228, A. Sem. Rel de la Chi. par. 1. c, 6. M. Martin. hist. lib. 1. p. 16.

But some may perhaps say, that with the change of their Antient Theology, the *Chinois* might change their Language also. But this Argument is of no validity at all; for, it may as well be said, that the *Israelites* because they set up the *Golden Calfe* in the Wilderness, lost their natural Tongue; or at least when under *Jeroboam*, ten whole Tribes making a defection followed the like Idolatry. But to come nearer home, every man knows, that our selves changed

our

our Religion in the time of *Edward* the ſixth; yet not any man knows, that thereby our ſpeech received an alteration. Beſides the *Chinois* did not ſo totally fall from their Antient Theology, but that (as hath been ſaid) they have *Xangti*, their being infected with Idolatry notwithſtanding, in as great veneration at this day, as *ab antiquo*; alſo their *Literati* not only not worſhip, but likewiſe have no Idols, ſtill adoring one only Deity, by whom they beleeve all things here below are governed and preſerved; and they uſe the ſame Language now, as when they firſt were taught to adore one God only, which according both to *Trigautius* and *Nieuhoff* is above four thouſand years ſince.

N. Trig. de Chriſt. Exp. apud Sin. lib. 1. p. 105

NOW, in regard that thoſe who have written of the PRIMITIVE Tongue, may be obſerved to recommend unto us ſix principal guides to be directed by, for the diſcovery thereof; viz. *Antiquity*, *Simplicity*, *Generality*, *Modeſty of expreſſion*, *Utility*, and *Brevity*, to which by ſome is added *Conſent of Authors* alſo; We having already ſpoken ſufficiently, as to the Antiquity, will conſider in what degree the Language of the *Chinois* may correſpond with the reſt of theſe Remarques, and then ſubmit our ſelves to cenſure.

Firſt then as to *Simplicity*, our *Chinique* is a Language that conſiſts (and it is ſingular therein) all of Monoſyllables, not one Diſſyllable, or Polyſyllable being to be found in it; nor hath it any Vowels or Conſonants, but a peculiar Hieroglyphical Character for what ever can be conceived, either in the mind, or may be obvious

to

to the sence. And if in this our Essay you have met with some words of many syllables, note nevertheless that every syllable is a particular word, but because that divers syllables are taken to signifie one only thing, those which we have had occasion to mention herein, are by us connexed after the manner of our speech in *Europe*. And although the *Chinois* have as many Characters as there are things, they know nevertheless so well how to joyn them together, that they exceed not above seventy or eighty thousand, as you have heard.

N. Trig. in Exp. Christ apud Sin. lib. 1. p. 26.

M. Mart. Sin. hist. in Epist. ad Lector.

Neither doth their Language consist, saith *Martinius*, as ours, of any certain Method, or order of Alphabet, but every thing hath a figure, by which it may be differently expressed from others, composed by no Art or Rule, and as it were by chance attributed to the subject-matter; and fitted, as I may add, to the Infancy and Simplicity of Time. Furthermore the *Chinois* are never put to that irkesome vexation of searching out a *Radix* for the derivation of any of their words, as generally all other Nations are; but the *Radix* is the word, and the word the *Radix*, and the syllable the same also, as *Trigautius* hath long since affirmed; which perswades a facility in their speech not to be paralleld by any other Language, and that the true, genuine, and original sence of things seems to remain with them. Besides they are not troubled with variety of Declensions, Conjugations, Numbers, Genders, Moods, Tenses, and the like Grammatical niceties, but are absolutely free from all such perplexing accidents, having no

other

other Rules in uſe, than what the light of Nature hath dictated unto them; whereby their Language is plain, eaſie, and ſimple, as a NATURAL ſpeech ought to be. And it is worthy obſervation, that, whereas, in point of Theology, they of all other people have been leaſt guided by the light of Nature; in point of Language, they of all other people have been moſt, yea, only guided by the light of Nature. But it was Nature that from God taught them their Language, and it was the God of Nature, that by *Noah* taught them their Theology.

Moreover, the Letters, then which nothing can be more certain, teſtifie, that it is *ſine ulla vocum peregrinarum mixtura*, without any mixture of forein words. The *Hebruitians* would have us accept account of the *Hebrew*; and therefore well knowing how ſuperſtitiouſly our Divines for the moſt the ſame part are affected towards the *Hebrew* Tongue, and that they will not allow it to be the Language of *Canaan*, but the *Original* Speech; we leave them to enquire, whether the Language of the *Chinois* (whoſe twelfth ſort of their firſt or *Primier* Characters, ſeem in no mean degree to correſpond even with the now *Hebrew* Letters) may not be the really true, pure, and antient *Hebrew* Tongue. Which they ſay was loſt in the time of the Captivity, or as others rather before the entrance of the *Iſraelites* from *Ægypt* into the land of *Canaan*. For, (let their Language be what you pleaſe) if it became utterly forgotten, in the ſeventy years their Captivity endured, much more queſtionleſs might it be corrupted in the ſome Centuries of years during

their affliction in *Ægypt*. When the Taskmasters that *Pharaoh* and his Councel set over them were *Ægyptians*, the Text being plain, that, *They did set over them Taskmasters to afflict them with their burthens*, Exod. 1. v. 11. *and* Exod. 5. v. 14. When to encrease their afflictions the more, they lived dispersedly over all the land of *Ægypt*, *So*, saith *Moses*, *the people were scattered abroad throughout all the land of Ægypt, to gather stubble instead of straw.* Exod. 5. v. 12. When that Text also, *Speak now in the ears of the People, and let every man borrow of his neighbour, and every woman of her neighbour Jewels of silver, and Jewels of Gold*, Exod. 11. v. 2. sheweth, that not only they lived promiscuously among the *Ægyptians*; but likewise used the *Ægyptian* Tongue, how else could their neighbours (*Ægyptians* saith *Aynsworth*) understand what they desired to have, unless either they spake the language of the *Ægyptians*, or the *Ægyptians* theirs, whatsoever it was? And when they went up from thence accompanied with a mixt multitude; *And a mixed multitude went up also with them.* Exod. 12. v. 38. Which were *Ægyptians* and other Nations, saith *Aynsworth*, but the *Chaldee* Paraphrast many strangers, whose numbers *Willet* finds to be not fewer than five hundred thousand persons, that having either lived in *Goshen* with the *Israelites*, or drawing together with them from the several parts of *Ægypt* accompanied them from thence, being moved by the works of God to go out of *Ægypt* with them. And in regard these had so great an influence upon them, as in so short a time after, to corrupt their ways by making them to murmure against

Ainsw. in Exo. 11. *and* 12.

Willet in Exod. 12.

againſt God, and luſt after fleſh, *Numb.* 11. It may not be improbable, but by their long and conſtant continuance amongſt them, they might contribute much to the corruption of their Language in like manner; they being readily prone, as by their frequent Rebellions it appears, to entertain any thing, how pernitious ſoever to their ſucceeding generations.

Cluverius as I find in *M. Caſauhon*, uſeth it as an argument in oppoſition to the Antiquity of the *Hebrew* Tongue, that almoſt a thouſand words may be collected therein, which to moſt or many Languages at leaſt are common. But how many ſoever *Cluverius* hath collected thoſe foreign words to be, I ſhall now remember one only, *Ophir*, from whence *Solomon* had his Gold, pretious Stones, Ivory, and other Rarities; in regard eſpecially Writers ſo much differ concerning it. Some taking the ſame for pure Gold it ſelf; Others ſuppoſing it to be that Region of *America*, which is commonly called *Perù*, and of which there being two, the North and the South; they will have them to be joyntly called *Parvaim*; and that gold, the gold of *Parvaim*: Others, *Cephala* or *Sophila* in *Æthiopia*; Others again an Iſland in the *Red Sea*; and Others *Hiſpaniola*. Now that which hath cauſed this diverſity of opinions, and that the place hath hitherto been unknown, is, the miſtaking of *Ophir* to be *Hebrew*, when indeed it is an *Ægyptique* or *Coptique* word, and amongſt the *Ægyptians* of old was the name for *India*, and no other place whatſoever.

M. Caſaub. de 4 ling. pag. 33.

A. Kirc. Ch. Ill. par. 2. *pag.* 58, 59

But if this mixture of words may be brought in bar againſt the *Hebrew*, what judgment ſhall

be given in behalf of that people, which have ever ſince the univerſalflood uſed a ſpeech, that hath not any one word thereof common to other Languages; ſuch Countries as have been ſubdued, or ſuch Colonies perhaps as have been planted by them excepted? And if ever our *Europeans* ſhall become throughly ſtudied in the *Chinique* tongue, it will be found, that not only the *Chinois* want words to other Languages common, but alſo that they have very many whereby they expreſs themſelves in ſuch Elegancies, as neither by *Hebrew*, or *Greek*, or any other Language how elegant ſoever can be expreſſed. Beſides, whereas the *Hebrew* is harſh and rugged, the *Chiniqne* appears the moſt ſweet and ſmooth Language, of all others throughout the whole World at this day known.

And as if all things conſpired to prove this the PRIMITIVE Tongue. We may obſerve, how forceably Nature ſtruggles to demonſtrate ſo much. The very firſt expreſſion we make of life, at the very inſtant minute of our Births, is, as was touched on before, by uttering the *Chinique* word *Ya*. Which is not only the firſt, but indeed the ſole and only expreſſion, that Mankind from Nature can juſtly lay claim unto.

The Language of *China* as hath been ſhewed alſo, conſiſteth all of Monoſyllables, & in our Infancy, the firſt Notions of ſpeech we have are all Monoſyllables; as *Ta*, for Father; *Ma*, for Mother; *Po*, for Brother; the like happening in all other terms, until by hearing and obſerving what others in our *confuſed Language* ſay, we alter accordingly, adding now and than a Letter or Syl-

lable

lable by degrees; whereby in the end we are brought to plain words. For, it is not by natural inſtinct, but by imitation, and as we are inſtructed that we arrive at ſpeech, that is, in ſimple terms and words to expreſs the open notions of things, which the ſecond act of Reaſon compoundeth into propoſitions, and the laſt into forms of Ratiocination.

The *Chinois* have not the Letter R, nor can ever by any poſſible means be brought to expreſs or pronounce the ſame, whatever labour or diligence is uſed by them. And when our Children attain to riper Age; as if Nature abhorred the *Confuſion*, what care and pains do we take, what opportunities not lay hold of, by practiſing and repeating to make them pronounce this Letter, till education after long conteſt prevailing they arrive thereat? Thus from our *Births* to our *Infancy*, and from our *Infancy* to *Riper Age*, till Nature is compelled to yeeld by the enforced power of inſtruction, unto corrupt ſpeech, we generally throughout the Univerſe appear in our Language direct *Chinois*. *J. A. l' Amb. or: par. 2. pag. 13.*

But peradventure here likewiſe ſome will be ready to ſuggeſt, that the Language of *China* is not plain and eaſy, but difficult, not to ſtrangers only, but the Natives alſo, in regard of the divers Accents and great Æquivocation of the words proceeding from them. To which is anſwered, that let the difficulty be ſuppoſed as great as thought may think, or Art can make, it relates unto ſtrangers ſolely; and therefore cannot in the leaſt degree reflect upon the Primitiveneſs of the ſpeech; becauſe when the whole World

had one common Language; throughout the whole World none were strangers to that Language; but all people universally understood and spake the same, being born Natives thereof, and learning it from their *M*others breasts, as the natural *Chinois* now do, or as any other Nation ever did theirs. It was the *Confusion of Tongues*, that first made strange Languages, and Strangers to them, whereby they became difficult to be attained. But afterwards, when either curiosity invited, or necessity compelled men to learn them, Art entred to act her part therein, and by methodical wayes, and orderly Rules sweetned difficulty, and induced her to submit to diligence, which after much study nevertheless prevailed; and finally got the upper hand.

And this *China* it self shall witness, for *Pr. Jacobus Pantoya* finding it absolutely necessary for propagating of the Gospel, to know the true Idiom of the Language, framed our *European* musical notes UT, RE, MI, FA, SOL, LA, to answer in pronuntiation unto the elevations and cadencies observable in the *Chinique* Accents which are these,

A — \ / U O

A. Kirch. Ch. Ill. par. 1. p. 12.

The first Accent A answers to the Musical Note *UT*: but the *Chinique* sound or pronunciation, denotes the same, and it is the first producing an equal voice.

The second, — answers to *RE*, and amongst the *Chinois*, it is as much to say, as a clear

equal

equal voice: or as *Golius* hath it a word directly and equally caſt forth. *J. Golius addit. de Reg. Cath. pag. 4.*

The third ↘ anſwers to MI; expreſſing with them of *China*, a lofty voice: more ſtrongly delivered, but more flat in the pronunciation than the former.

The fourth ↗ anſwers to FA, and *Chiniquely* ſignifies, the lofty voice of one who is going forth; that ſpeaks, in contrary to ↘, more freely and in an higher Tone; or as if it proceeded from one that puts a queſtion.

The fifth ∪ anſwers to SOL, and thereby in the Language of *China*, the quick or haſty voice of one that is comming in, is intended.

The laſt, *O*, as alſo,) denote a plain voice.

By this invention the Society came to be much aided in overcoming the difficulty of the ſpeech: And by the help of theſe notes ſtrangers learn the Language, but with what labour, and by how many reflexions, is ealier in thought to be imagined, than by the pen, ſaith *Kircherus*, to be expreſſed. So that it is cleerly manifeſt this difficulty relateth unto Foreiners particularly; for the native *Chinois*, as the ſame Author affirmeth, never obſerve any Accents at all, but from their cradles, as almoſt all other Nations, are accuſtomed to the pronuntiation of their MOTHER Tongue, although their *Literati* not only *in actu exercito*, but *in actu ſignato*, both in the Practique and Theory, know and teach every Letter to be pronounced truly, according to the reſpective Accent due to it. Which more fully adjuſts the ſimplicity and *A. Kir. Ch Ill. par. 6. p. 236.*

purity of their Language; and the strict care they take to preserve the same.

Now, as this difficulty is great unto strangers, who alwayes in attaining whatever speech encounter much; So they are abundantly recompenced, and more advantaged in other respects; not only in regard as you lately heard, of the incredible commodity they receive, by saving the labour of learning divers Languages, whilst in *China* it self the Idiom varying, and in the adjacent Kingdoms the languages being different, they all agree in writing; but also in regard of the many Elegancies arising from the double sence of the words, on which the difficulty is grounded. For this Æquivocableness is accounted the Elegancy of their Language, which consists, as was said, in the written Character rather, than the vocal word, and therefore to furnish *That*, the *Chinois* neglecting *This*, all their negotiations of what kind soeuer are transacted, even all their most familiar messages sent, by way of memorial in writing, not by word of mouth. And from this Elegancy it is, that those of *Japan* though they have of late times invented forty eight Letters, for the dispatch of their ordinary affairs, by the connexion of which they express and declare whatever they please. Yet nevertheless the Characters of the *Chinois* in regard of the excellent terms, and phrases their Language affords, either (to use *Semedo's* words) for delivering of their minds with respect, submission, or in applause of anothers merits, are still in such request, and so great estimation amongst them, as

N. Trig. de Christ. Exp. apud Sin. lib 1. p. 27. Pur. Pilgr. l. 4. p. 447

as that thoſe forty eight letters, howſoever they be more commodious to expreſs their conceipts are little regarded in compariſon, but by way of contempt accounted, and called the womens Lettes. As *Chriſto. Barri* a late *Italian* Writer in his *Cochin-China* aſſerts. *C. Barri in Cochin-Ch. cap. 6.*

Secondly *Generality*, Whereunto may be ſaid, it is a matter exceeding all admiration, that a people whoſe numbers of all ſorts conſiſts of not fewer than two hundred Millions of ſoules; whoſe Empire contains of Continent at leaſt two millions, five hundred ninety two thouſand ſquare miles, ſhould underſtand one and the ſame Character, and that the ſelf ſame Character ſhould be in uſe amongſt them. either in M.S. or printed Books, for more than three thouſand ſeven hundred years. Certainly it ſeems impoſſible it ſhould be thus, and certainly thus it is, without ſome peculiar care of Divine Power. *M. Mart. Atl. Sin pa. 5.*

Neither are their Characters underſtood throughout their whole Empire only, how far and wide ſoever it now extends, and by thoſe people generally that were in time either Colonies of theirs, or conquered by them, as the *Japonians*, *Coreans*, *Laios*, thoſe of *Tonchin*, and *Sumatra*, with the Kingdom of *Cochin-China*; but ſeveral other bordering Countries and Iſlands alſo, although in ſpeaking them, they underſtand one another no more than *Greeks* do *Dutchmen*. Becauſe reading the Characters depravedly, they pronounce them in a different manner, *alio atque alio ab iis legantur modo*, as *Martinius* hath it, which more confirms, that thoſe people that read and pronounce the Letters truly, ſpeak the *A. Kirch Ch. Ill. pa 6. pag. 2 G. Men Hiſt. del lib. 3. f. 140, 14* *M. Mart. Atl. Sin. p. 147.*

Language

Language purely; and that could those foreign Nations read them rightly, they might not only speak the *Chinique* Language perfectly, but also understand one another plainly, in regard the speech continueth incorruptedly in the Character.

And hence it is that *Mendoza* telleth us, that in *China* letters missive ready written and accomodated to all affairs, are publiquely to be sold by every Book-seller in his shop, whether they be to be sent to persons of Honour, or inferiour degree, or for to supplicate, reprehend, or recommend, or any other intents whatever occasion requires, although it be to challenge one another to the field, so that the buyer hath no more to do, than to subscribe, seal and send them to the place intended at his pleasure.

But their way of writing, is different from all other Nations of the World. For, whereas the *Hebrews*, *Chaldæans*, *Syrians*, *Arabians*, and *Ægyptians* write from the right to the left, and the *Greeks*, *Latins*, and other people of *Europe*, from the left to the right. The *Chinois* draw their Characters from the top downwards, as by Antiquity Hieroglyphicks were accustomed to be written, Their first perpendicular line nevertheless beginning on the right hand of the page. And in their writing they observe such equal distances, that there cannot be any thing more exact.

Thirdly, Modesty of Expression; for it much reflects upon the *Hebrew*, as to the Antiquity thereof especially, that there are in it many somwhat obscene words; whereas by all learned men, it is presumed that the PRIMITIVE Lan-

Language, was an harmleſs and in nothing immodeſt ſpeech; but as innocent as the time in which it was at firſt infuſed into Mankind. *Verba parùm honeſta (qualia in omnibus linguis aliqua) objicit Nyſſenus*, the *Hebrew* hath words ſcarceſſy honeſt, ſaith *Nyſſenus*, in his objection againſt it, as in *M. Caſaubon*; who had he been acquainted with the *Chinique* Tongue, might have ſpared his *Parentheſis*. For *Semedo* will aſſure you, that the *Chinois* with great advantage exceed in this, for they are moſt modeſt in whatever they write, and very rarely in their Verſes (which in all other Languages are more or leſs laſcivious) is a looſe word to be found; and what is more, they have not any Character whereby to write the privy parts, neither are they found written in any, or in any part of any, of all their Books. And from what cauſe happily this may proceed, hath been remembred before.

M. Caſaub. de 4 ling. pag. 28.

A. Sem. Rel. de la Cin. par. 1. cap. 11.

Under this head we may alſo add, that the *Hebrews* are very famous for their honorable terms towards others, and humble towards themſelves. As *Jacob* ſaid unto his Brother *Eſau, Let my Lord, I pray thee, paſs over before his ſervant.* Gen. 33. v. 14. *Thy ſervant our father is in good health*, ſaid the Brothers of *Joſeph* to him. *Gen.* 43. *v.* 28. And, *thy ſervants ſhall bring down the gray hayrs of thy ſervant our father with ſorrow to the grave.* Gen. 44. v. 31. For which the *Chinois* are no leſs famous alſo. The ſon ſpeaking to his father, ſaith, his *Young ſon*, though he be the eldeſt & married; the ſervant to his Maſter ſtyleth himſelf *Slave*. In ſpeaking one with another, they always do it with expreſſions of Honour, as amongſt

A. Sem. Rel. de la Cin. par. 1. cap. 12.

amongst us, *Sir*, your *Worship*, and the like. Besides, even to inferior and ordinary people, they give an honorable name; as, a servant, if he be grave, they call, *The great Master of the House*; and we are taught, that *Joseph* termed his Steward, *The Ruler of his House*, Gen. 43. v. 16. We read likewise, that *Abraham* called his wife *Sister*, saying, *She is my sister*, Gen. 20. ver. 2. And, *Take no care my sister*, said old *Tobit* to his wife, *Tob.* 5. *v.* 20. And if a *Chinois* speaks unto a woman, though she be not of any kin to him, he calls her, *Sister-in-law*.

In like manner the *Hebrew* is much celebrated, for the mysterious significations of the proper names of men, in which Prophetical predictions were contained; and which *Goropius* in his *Indo-Scythia*, saith, the first *Hebrews*, might either by interpretation from the PRIMITIVE Language, or new imposition assign unto them. But though *Moses* might receive by Tradition from his Ancestors, that in the FIRST speech, names were thus mystically imposed; nevertheless, that by Divine Revelation he might so record them also, there is no doubt to be made. As; that *Adam* signified *Red Earth*, out of which he was created. *Eve*, that she should be the *Mother of all living*: *Lamech*, that he was to be the first, that should infringe the *Rites of Matrimony* instituted by God, in having two wives: *Phaleg*, that in his days the *Earth* should be divided. Now, what these Scripture names may signifie in the *Chinique* Tongue; or whether yea or no, they have any such; or how the names of the Fathers of their first Families before

fore they came to be governed by a Monarch may correſpond to them, I leave unto the *Chinique Literati.* For, to have acquainted you with the affinity between the names of *Noah*, and *Fans* ſufficeth us.

But I am not to forget, that, as in the PRIMITIVE, ſo likewiſe in the Language of *China* the proper names of men have myſterious ſignifications in them, *Martinius* in his Hiſtory and *Atlas* will aſcertain you. For, their ſixth Emperour was called *Cous* as foretelling the eminent vertue he ſhould be endued withall: *Faus* at his attaining the Crown changed his name and would be called *Vus*, as giving his ſubjects to underſtand thereby, what a warlike and valiant Prince, they ſhould find him to be: *Ngayus* would at his coming to the Throne take upon him the name of *Pingus*, i. e. *Pacificus*, as if inſpired that CHRIST the true Pacifique King ſhould during his reign be born: And *Chingus* was called *Xius*, which name the *Chinois* afterwards found too truly impoſed; for he obſerved no moderation in any thing, being ſometimes vertuous, ſometimes vicious, equally valiant and cruel.

Beſides not only of their Kings and Great men, but alſo of all the people generally, both the *names* and *ſurnames* are ſignificant; their ſurnames are ancient and unchangeable, and there are not of them a thouſand in all *China*; but their other names are arbitrary at the pleaſure of the Father. What ſhould I ſay of the myſterious names of their Empire, having touched upon them before, ſeeing *Trigautius* tells us,

Purch: Pilgrimage, lib. 4. pag. 445.

N. Trig. de Chriſt. Exp. apud Sin. lib. 1. p. 84.

Id. lib. 1. p. 4.

us, that it was of old called *Than*, as being unbounded and without limits; then *Tu*, as the place of reſt and quietneſs; afterwards *Hia*, as much to ſay, as *Great*; then again *Sciam*, as enriched with all things; then *Cheu*, a place of perfection; but pretermitting others, *Han* ſignifies the milky way in Heaven. For, from all Antiquity it hath been cuſtomary with them, when any new family came unto the Crown, according to the myſtical ſignification of the proper name thereof, to give a new name unto the Empire.

Fourthly, the *Utility*; for, the Language of *China* affordeth us, the Acknowledgment of one only true God; Theology taught by *Noah*; Predictions of CHRIST in exotique Regions many Centuries of years before his Incarnation: devout Ejaculations, ſuch, as cannot (Oh the ſhame!) among Chriſtians without difficulty be found; eloquent Orations, ſuch, as nor *Greek* nor *Roman* oratory exceeds; Warlike Stratagems, ſuch, as *Hannibal* and *Fabius* were, and the greateſt Captains are to learn: Valour giving place to none; Phyſick not to be paralleld by any; Agriculture ſurmounting all: The Mathematiques; Mechaniques; Morality; I cannot have words for all unleſs from *China*. But if *ex ungue Leonem*, from the claw the greatneſs of the Lion may be judged; then, for Policy in government, Rules for Magiſtrates, Lawes for People, not executed negligently like ours (in *Europe*) as if no matter whether yea or no they were ever made, neither Empire, nor Kingdom, nor Commonwealth ever or at this day

day known, can be brought to ſtand in competition with the Monarchy of *China*. Whereby, ſince her dominion became ſucceſſive (the inconſiderable duration of the Weſtern *Tartars* ſet aſide) ſhe hath enjoyed the ſame in a continued ſucceſſion of Monarchs of her own blood, three thouſand eight hundred fifty one years, accompting to the year of CHRIST one thouſand ſix hundred forty four, at which time the new *Tartars* took poſſeſſion of her Throne.

Fifthly, and laſtly the *Brevity*. *La ſua Brevità la fa æquivocà, mà per l'iſteſſa cauſa compendioſa*; The Brevity of the *Chinique* Language makes it æquivocal, but for the ſame reaſon compendious, ſaith *Semedo*. Whereby we may obſerve, that the Æquivocableneſs which is ſaid to be ſo difficult and troubleſome to ſtrangers, is even by ſtrangers themſelves celebrated; and in regard of the compendiouſneſs moſt acceptable and pleaſingly welcome to the *Chinois*, who are very particular affectors of brevity in ſpeech. Inſomuch that our Author is of opinion, that they were either imitators of (which becauſe they are far more antient they could not be) or imitated by the *Lacedæmonians*. And elſewhere he conceives, that *Lycurgus* had his Law for prohibiting the acceſs of ſtrangers into his Commonwealth from *China*. Wherefore, and in regard that *Plutarch* finds him to have been in *India*, and to have conferred with the Gymnoſophiſts there, we may preſume to think, that *Lycurgus* during his forien travails was in *China* likewiſe, and adorned his Laws not only with thoſe cuſtomes of theirs, but alſo

A. Sem. Rel de la Chi. par. 1. c. 6.

also several others the like, as they are by *Plutarch* in his life recorded, though nothing in relation thereunto can otherwise be collected out of the Histories of the *Greeks*. And why? For that the Lawgivers of the Antients, *Lycurgus*, *Solon* and the rest, amongst the *Græcians*; as also *Numa* among the *Romans* were too politique, and ambitious of glory, to proclaim from whence really they derived their knowledg; whilst one must have his *Ægeria*, another his *Pythioness*; so *Mahomet* had his Dove, & *Fohius* his Dragon, who becaus his *Chinois* reputed the sight of that Creature to be a great *Omen* of Felicity, perswaded them into a beleef, that he took the invention of his Characters, and their use, from the back of a Dragon, as it came out of the water, that by a Prodigy the greater estimation might be set upon his new Art. And in like manner, as most Law-givers have fathered their Laws upon one Deity or other, the more to confirm the people in an awful reverence of them, and their institutions.

M. Mart. Sin. hist. lib. 1. p. 22.

But if the *Brevity* of a Language be a remarque of the PRIMITIVE Tongue, as it is asserted to be; the *Chinique* seemeth to surpass all other Nations of the World therein. For as thereby, the Æquivocableness is enriched with compendiousness, so is the compendiousness beautified with gracefulness and sweetness, beyond in a manner all Example. To which purpose *Semedo* proceeds, saying, *con esser lingua cosi limitata, è tanto dolce, che quasi supera tutte l'altre che conosciamo*, that by being so succinct a Language, it is so sweet, that it exceedeth, as it were all others that

we

we know. And that we might not acquiesce in a single testimony, *Nieuhoff* assureth us also, *La Brievtte de cette Langue est si agreable, que j'oserois presque luy donner le primier rang entre toutes celles qui nous sont connues jusques a present*; the Brevity of this Language is so graceful, that I dare almost give it, saith he, the first rank amongst all those that are at this day known. *J. Nieuh. l'Amb. Or. par. 2. p. 13.*

Now to give a Language the first or *primier* rank, as to succinct *Sweetness*, and graceful *Brevity* is a great step towards the granting of it to be, the PRIMITIVE Language; Considering which, together with the exemplary *Utility*; remarkeable *Modesty*; admirable *Generality*; great *Simplicity*, and high *Antiquity*; we may from these Arguments almost dare to affirm, that the Language of the Empire of *China* is the PRIMITIVE Language. But, having moreover found *Noah* to have lived both before and after the flood in *China*, and that *Their* speech hath from all Antiquity been in one and the same Character preserved in books to this day; which is such a *plea*, as can be drawn up and entred, for no other Nation under Heaven, since the Creation of the World besides; we may more than almost dare to affirm, that the *Chinois* have obtained a ful and final *decree*, for the settlement of this *Their* claim to the FIRST of Languages without all farther dispute.

Now, as for consent of Authors to strengthen our Assertion. It may be demanded, what consent of Authors *He* had, that first found out there were *Antipodes*; or *He* that first discovered the *Circulation* of the blood? Those that so ab-

solutely pin their beliefe upon the shoulders of such consent; are, we may say, like sheep; whither *one* leads, the rest *all* run, without weighing whether the right or wrong way be taken; so that many times they bring not only themselves, but also their followers into errours, who by their prevarication the more encrease them. But what consent of Authors can be expected? The *Scripture* teacheth, That the whole World was drowned; *Noah* and his family being saved only: *Authors* consent, that at the same time *China* was drowned; some few only escaping on a mountain there. The *Scripture*, That *Nimrod* came from the *East* to the valley of *Shinaar*: *Authors*, That in the *East* divers Nations were planted before *Nimrod* came to the valley of *Shinaar*. The *Scripture*, That from the flood until the *Confusion of Tongues*, the whole Earth was of one Language: *Authors*, That from the flood until that *Confusion*, that Language was universally common, as well to *Those*, that were in the *East*, as *Those*, that were at *Babel*. The *Scripture*, That the Language of *Those* only that were at *Babel*, was confounded: *Authors*, That the Language of *Those*, that were before planted in the *East* was not confounded. And all of them unanimously consent, that *China* was planted before the *Confusion of Tongues*; and that at this day the *Chinois* use the same Language, and have the same Letters, as when at first they were planted, and became a People.

We have for many years heard many discourses of this extreme part of *Asia*; many relations have been published thereof; and many learned men

men conceived thoſe relations to be fabulous; ſuſpecting as it were the Providence of God, that any people ſhould live upon the Earthly Globe, in ſo great happineſs, in ſo great felicity, ſo many thouſands of years unknown. But of late, what through the unconquerable patience of *Ikoſe*, that contemning all difficulties and perils, have adventured to conquer Idolatry, and advance the ſtandard of JESUS CHRIST; what through the opportunity, that hath been given to others alſo, by the late Conqueſt of the *Tartars*, to hold free commerce in *China*; we now at laſt have obtained, though ſcarcely twelve months ſince, the true and authentique Hiſtories of that Empire. Scarcely twelve moneths ſince I ſay, wherefore perhaps, as yet they are not ſo much as turned over by thoſe that have procured them. Let them be read, peruſed, and ſtudied, and then it will be found, *Authors* have ſo far conſented; That if the *Chinique* Tongue be not the PRIMITIVE, I might, for my own particular, conſent with that great Dictator of learning *H. Grotius*. "That "the firſt ſpeech which men uſed before the "Deluge, remains now properly in no place, "only the Reliques thereof may be found in all "Languages. But finding our no leſs learned Biſhop *Walton*, and many other famous men, altogether unwilling I ſhould ſubmit thereto; and that *Grotius* was not acquainted with our late *Chinique* writers, I will now at laſt take leave to be poſitive, that more, and with more certainty cannot for the ſpeech of whatever other Nation under Heaven, be ſaid; and that there is

H. Grotius in Gen. c. 11.

so great consent already both of sacred *Scripture*, and unquestionable *Authors*, that we may well conclude, until as full consent, and as great certainty be produced for any other, the Language of the Empire of *CHINA* is the PRIMITIVE Language.

FINIS.

ERRATA.

PAg.5. *lin.*27. For words, *read* viands. *p.*9. *l.* 12. *r.* the whole world. *Id. l.*13. r. in the whole world. *p.* 16. *l.*19. r. Plantations before, as themſelves were ſent from elſewhere. *Ibid. l.*21. *read* procure. *p.*24. *l.*3. r. *calum*, *p.*28. *l.*32. r. *ad hoc credendum*. *p.*31. *l.*14. r. *Judæa*. *p.*33. *l.*2. r. that although thoſe. *p.*49. *l.*15. r. *Chungque*. *Ibid. l.*16. expreſſeth. *p.*51. *l.*13. r. *Fobius*. and ſo in *pag.*52. 57. 93. *pag.* 59. *l.*24. r. *alcuni*. *p.*63. *l.*19. r. as rich. *p.*64. *l.*2. r. reſerved. *Ib. l.*20. r. *Fabius Pictor*. *p.*67. *l.*12. r. proſecuted. *p.*72. *l.*4. r. *Zaræbras*. *p.*77. *l.*3. r. *ut hunc ſolum eluvionis*. *p.* 82. *lin. ult.* r. *Tangiu*. *p.*83. *l.* 21. r. in length. *p.*87. *l.*6. r. *Trigautius*, and ſo elſewhere. *p.*88. *l.*19. r. *ex doctrina* o *Noe*. *p.*102. *l.*5. r. their Emperours of old erected. *pag.*106. *l.*15. *Iebiang*. *p.*109. *l.*11. r. Natives. *p.*111. *l.*27. r. *Nanking*. *pag.* 112. *l.* 24. r. which though many. *Ib. l. ult.* r. *Ucienian*. *p.* 113. *l.*1. *&* 20. r. *Sinkteſimo*. *p.* 114. *l.*16. r. *Indico*. *p.*115. *l.* 33. r. *Croceus*. *pag.* 123. *l.* 31. r. all the Royalets. *p.*124. *l.* 18. r. thoſe Provinces. *pag.* 125. *l.*14. r. free liberty of converſation and ſtudy. *Ib. lin.* 16. r. *Hiavouus*. *pag.* 128. *l.* 16. r. *Cockin-China*. *p.*153. *l.*15. r. *Kircherus*. *p.*155. *l.*13. r. *ſedes*. *p.*170. *l.*2. r. decreaſings. *p.* 177. *l.*31. r. of the Northern. *p.*182. *l.*26. r. turned downwards.

In the Margin.

*Pag.*78. For, *J. Nieuhoff*, *par.*1. *pag.*11. r. *pag.*1. *Pag.*114. r. *Forneum* o *bois bien bouches*. *pag.*131. For, *Id.* r. *M. Mart. Bell. Tartar. pag.*1.